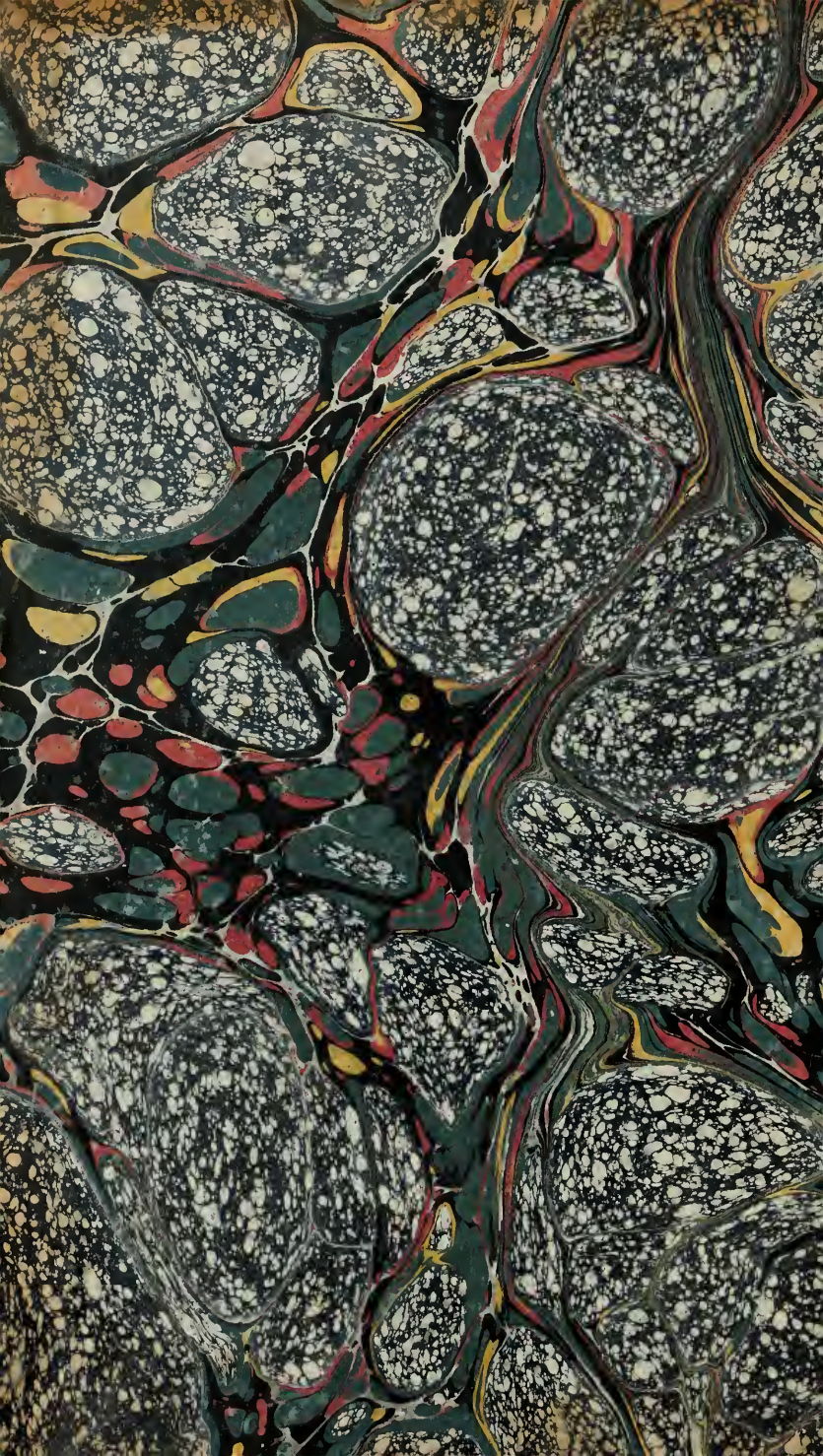

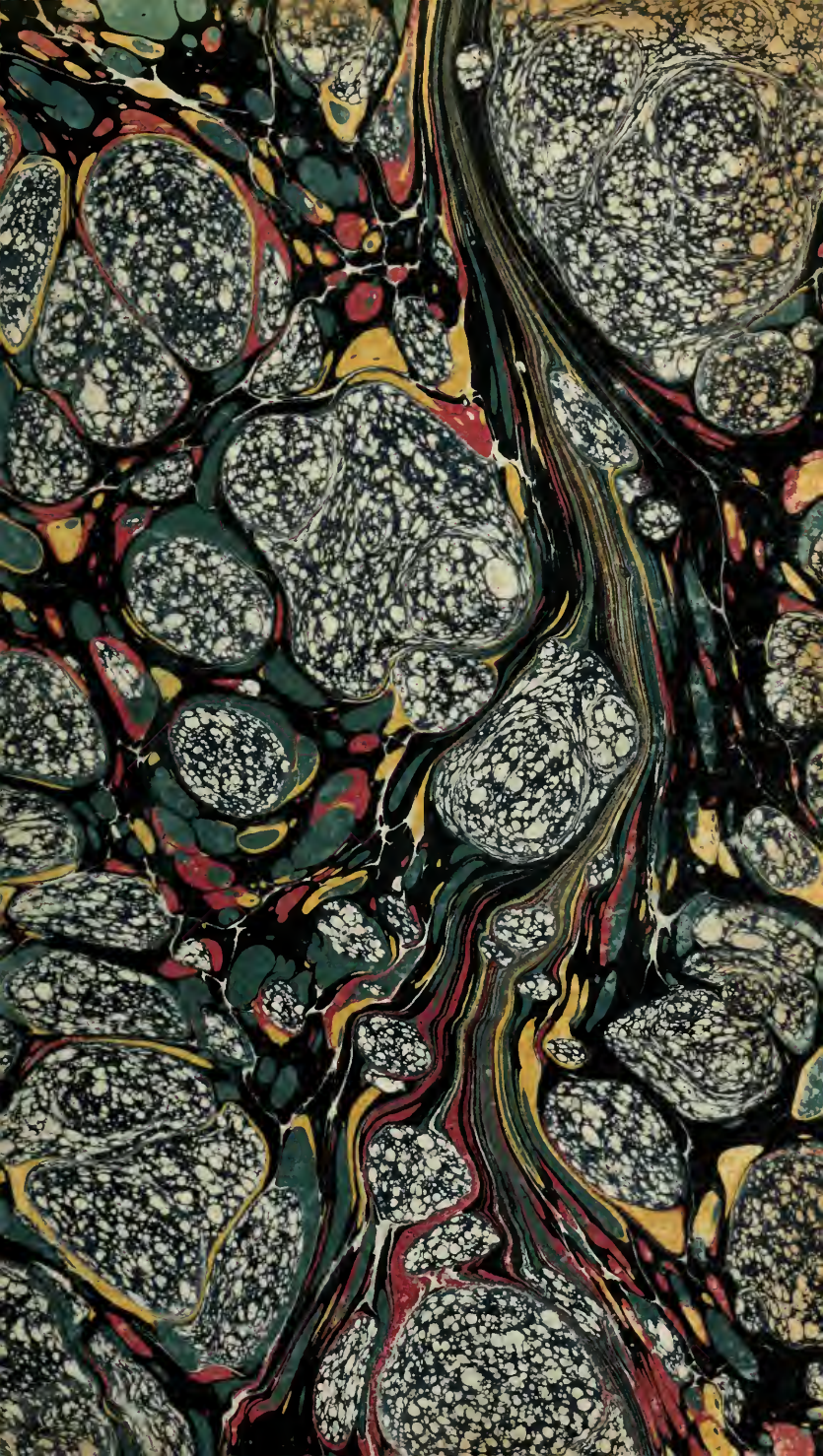

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THE

GUARDIAN.

No. 67. THURSDAY, MAY 28, 1713.

——————— *ne fortè pudori*
Si tibi musa lyræ solers, et cantor Apollo. HOR.

IT has been remarked, by curious observers, that poets are generally long-lived, and run beyond the usual age of man, if not cut off by some accident or excess, as Anacreon, in the midst of a very merry old age, was choaked with a grape-stone. The same redundancy of spirits, that produces the poetical flame, keeps up the vital warmth, and administers uncommon fewel to life. I question not but several instances will occur to my reader's memory, from Homer down to Mr. Dryden. I shall only take notice of two who have excelled in lyrics, the one an ancient and the other a modern. The first gained an immortal reputation by celebrating several jockeys in the Olympic games; the last has signalised himself on the same occasion, by the ode that begins with——To horse, brave boys, to Newmarket, to horse. My reader will, by this time, know that the two poets I have mentioned, are Pindar and Mr. d'Urfey. The former of these is long since laid in his urn, after having, many years together, endeared himself to all Greece by his tuneful compositions. Our countryman is still living, and in a blooming old age, that still promises many musical productions; for, if I am not mistaken, our British swan will sing to the last. The best judges, who have

perused his last song on the Moderate Man, do not discover any decay in his parts, but think it deserves a place among the works with which he obliged the world in his more early years.

I am led into this subject by a visit which I lately received from my good old friend and contemporary. As we both flourished together in King Charles the Second's reign, we diverted ourselves with the remembrance of several particulars that passed in the world before the greatest part of my readers were born, and could not but smile to think how insensibly we were grown into a couple of venerable, old gentlemen. Tom observed to me, that after having written more odes than Horace, and about four times as many comedies as Terence, he was reduced to great difficulties by the importunities of a set of men, who, of late years, have furnished him with the accommodations of life, and would not, as we say, be paid with a song. In order to extricate my old friend, I immediately sent for the three directors of the playhouse, and desired them that they would, in their turn, do a good office for a man, who, in Shakespear's phrase, had often filled their mouths, I mean with pleasantry and popular conceits. They very generously listened to my proposal, and agreed to act the Plotting-Sisters, (a very taking play of my old friend's composing) on the 15th of the next month, for the benefit of the author.

My kindness to the agreeable Mr. d'Urfey will be imperfect, if, after having engaged the players in his favor, I do not get the town to come into it. I must therefore heartily recommend to all the young ladies, my disciples, the case of my old friend, who has often made their grandmothers merry, and whose sonnets have perhaps lulled asleep many a present toast, when she lay in her cradle.

I have already prevailed upon my Lady Lizard to be at the house in one of the front boxes, and design, if I am in town, to lead her in myself at the head of

her daughters. The gentleman I am speaking of has laid obligations on so many of his countrymen, that I hope they will think this but a just return to the good service of a veteran poet.

I myself remember King Charles the Second leaning on Tom d'Urfey's shoulder more than once, and humming over a song with him. It is certain that monarch was not a little supported by, Joy to great Cæsar, which gave the whigs such a blow as they were not able to recover that whole reign. My friend afterwards attacked popery with the same success, having exposed Bellarmine and Porto-Carrero more than once in short satirical compositions, which have been in every body's mouth. He has made use of Italian tunes and sonata's for promoting the Protestant interest, and turned a considerable part of the pope's music against himself. In short, he has obliged the court with political sonnets, the country with dialogues and pastorals, the city with descriptions of a lord-mayor's feast, not to mention his little ode upon Stool-ball, with many others of the like nature.

Should the very individuals he has celebrated make their appearance together, they would be sufficient to fill the play-house. Pretty Peg of Windsor, Gillian of Croydon, with Dolly and Molly, and Tommy and Johnny, with many others to be met with in the musical miscellanies, entitled Pills to purge Melancholy, would make a good benefit night.

As my friend, after the manner of the old lyrics, accompanies his works with his own voice, he has been the delight of the most polite companies and conversations from the beginning of King Charles the Second's reign to our present times. Many an honest gentleman has got a reputation in his country, by pretending to have been in company with Tom d'Urfey.

I might here mention several other merits in my friend; as his enriching our language with a multitude of rhymes, and bringing words together that, without his good offices, would never have been acquainted

with one another, so long as it had been a tongue. But I must not omit, that my old friend angles for a trout the best of any man in England. May flies come in late this season, or I myself should, before now, have had a trout of his hooking.

After what I have said, and much more that I might say, on this subject, I question not but the world will think that my old friend ought not to pass the remainder of his life in a cage like a singing bird, but enjoy all that Pindaric liberty which is suitable to a man of his genius. He has made the world merry, and I hope they will make him easy so long as he stays among us. This I will take upon me to say, they cannot do a kindness to a more diverting companion, or a more cheerful, honest, and good-natured man.

No. 71. TUESDAY, JUNE 2.

Quale portentum neque militaris
Daunia in latis alit esculetis,
Nec Jubæ tellus generat, leonum
Arida nutrix. HOR.

I QUESTION not but my country customers will be surprised to here me complain that this town is, of late years, very much infested with lions; and will, perhaps, look upon it as a strange piece of news, when I assure them that there are many of these beasts of prey who walk our streets, in broad day-light, beating about from coffee-house to coffee-house, and seeking whom they may devour.

To unriddle this paradox, I must acquaint my rural reader, that we polite men of the town give the name of a lion to any one that is a great man's spy. And whereas I cannot discharge my office of Guardian without setting a mark on such a noxious animal, and

cautioning my wards against him, I design this whole paper as an Essay upon the political Lion.

It has cost me a great deal of time to discover the reason of this appellation, but after many disquisitions and conjectures on so obscure a subject, I find there are two accounts of it more satisfactory than the rest. In the republic of Venice, which has been always the mother of politics, there are near the Doge's palace several large figures of lions curiously wrought in marble, with mouths gaping in a most enormous manner. Those who have a mind to give the state any private intelligence of what passes in the city, put their hands into the mouth of one of these lions, and convey into it a paper of such private informations as any way regard the interest or safety of the commonwealth. By this means, all the secrets of state come out of the lion's mouth. The informer is concealed, it is the lion that tells every thing. In short, there is not a mismanagement in office, or a murmur in conversation, which the lion does not acquaint the government with. For this reason, say the learned, a spy is very properly distinguished by the name of Lion.

I must confess this etymology is plausible enough, and I did for some time acquiesce in it, till about a year or two ago I met with a little manuscript which sets this whole matter in a clear light. In the reign of Queen Elizabeth, says my author, the renowned Walsingham had many spies in his service, from whom the government received great advantage. The most eminent among them was the statesman's barber, whose sirname was Lion. This fellow had an admirable knack of fishing out the secrets of his customers, as they were under his hands. He would rub and lather a man's head, until he had got out every thing that was in it. He had a certain snap in his fingers and volubility in his tongue, that would engage a man to talk with him whether he would or no. By this means he became an inexhaustible fund of private intelli-

gence, and so signalised himself in the capacity of a spy, that, from his time, a master-spy goes under the name of a Lion.

Walsingham had a most excellent penetration, and never attempted to turn any man into a lion whom he did not see highly qualified for it, when he was in his human condition. Indeed the speculative men of those times say of him, that he would now and then play them off and expose them a little unmercifully; but that, in my opinion, seems only good policy, for otherwise they might set up for men again, when they thought fit, and desert his service. But, however, though in that very corrupt age he made use of these animals, he had a great esteem for true men, and always exerted the highest generosity in offering them more, without asking terms of them, and doing more for them out of mere respect for their talents, though against him, than they could expect from any other minister whom they had served never so conspicuously. This made Raleigh (who professed himself his opponent) say one day to a friend, "Pox take this Walsingham, he baffles every body, he will not so much as let a man hate him in private." True it is, that by the wanderings, roarings, and lurking of his lions, he knew the way to every man breathing, who had not a contempt for the world itself: he had lions rampant whom he used for the service of the church, and couchant who were to lie down for the queen. They were so much at command, that the couchant would act as rampant, and the rampant as couchant, without being the least out of countenance, and all this within four and twenty hours. Walsingham had the pleasantest life in the world, for, by the force of his power and intelligence, he saw men as they really were, and not as the world thought of them: all this was principally brought about by feeding his lions well, or keeping them hungry, according to their different constitutions.

Having given this short, but necessary account of this statesman and his barber, who, like the taylor in Shakespear's Pyramus and Thisbe, was a man made, as other men are, notwithstanding he was a nominal lion, I shall proceed to the description of this strange species of creatures. Ever since the wise Walsingham was secretary in this nation, our statesmen are said to have encouraged the breed among us, as very well knowing that a lion in our British arms is one of the supporters of the crown, and that it is impossible for a government, in which there are such a variety of factions and intrigues, to subsist without this necessary animal.

A lion, or master-spy, has several jack-calls under him, who are his retailers of intelligence, and bring him in materials for his report; his chief haunt is a coffee-house, and as his voice is exceeding strong, it aggravates the sound of every thing it repeats.

As the lion generally thirsts after blood, and is of a fierce and cruel nature, there are no secrets which he hunts after with more delight, than those that cut off heads, hang, draw, and quarter, or end in the ruin of the person who becomes his prey. If he gets the wind of any word or action that may do a man good, it is not for his purpose; he quits the chace, and falls into a more agreeable scent.

He discovers a wonderful sagacity in seeking after his prey. He couches and frisks about in a thousand sportful motions to draw it within his reach, and has a particular way of imitating the sound of the creature whom he would ensnare; an artifice to be met with in no beast of prey, except the hyæna and the political lion.

You seldom see a cluster of news-mongers without a lion in the midst of them. He never misses taking his stand within ear-shot of one of those little ambitious men who set up for orators in places of public resort. If there is a whispering-hole, or any public-spirited corner in a coffee-house, you never fail of

seeing a lion couched upon his elbow in some part of the neighbourhood.

A lion is particularly addicted to the perusal of every loose paper that lies in his way. He appears more than ordinary attentive to what he reads, while he listens to those who are about him. He takes up the Postman, and snuffs the candle that he may hear the better by it. I have seen a lion pore upon a single paragraph in an old Gazette for two hours together, if his neighbours have been talking all that while.

Having given a full description of this monster, for the benefit of such innocent persons as may fall into his walks, I shall apply a word or two to the lion himself, whom I would desire to consider that he is a creature hated both by God and man, and regarded with the utmost contempt even by such as make use of him. Hangmen and executioners are necessary in a state, and so may the animal I have been here mentioning; but how despicable is the wretch that takes on him so vile an employment? there is scarce a being that would not suffer by a comparison with him, except that being only who acts the same kind of part, and is both the tempter and accuser of mankind.

N. B. Mr. Ironside has, within five weeks last past, muzzled three lions, gorged five, and killed one. On Monday next the skin of the dead one will be hung up, *in terrorem*, at Button's coffee-house, over-against Tom's, in Covent-Garden.

No. 96. WEDNESDAY, JULY 1.

Cuncti adsint, meritæque expectent præmia palmæ. VIRG.

THERE is no maxim in politics more indisputable, than that a nation should have many honours in reserve for those who do national services. This raises

emulation, cherishes public merit, and inspires every one with an ambition which promotes the good of his country. The less expensive these honours are to the public, the more still do they turn to its advantage.

The Romans abounded with these little honorary rewards, that, without conferring wealth or riches, gave only place and distinction to the person who received them. An oaken garland to be worn on festivals and public ceremonies, was the glorious recompence of one who had covered a citizen in battle. A soldier would not only venture his life for a mural crown, but think the most hazardous enterprise sufficiently repaid by so noble a donation.

But among all honorary rewards, which are neither dangerous nor detrimental to the donor, I remember none so remarkable as the titles which are bestowed by the Emperor of China. These are never given to any subject, says Monsieur le Conte, till the subject is dead. If he has pleased his emperor to the last, he is called in all public memorials by the title which the emperor confers on him after his death, and his children take their rank accordingly. This keeps the ambitious subject in a perpetual dependence, making him always vigilant and active, and in every thing conformable to the will of his sovereign.

There are no honorary rewards among us, which are more esteemed by the person who receives them, and are cheaper to the prince, than the giving of medals. But there is something in the modern manner of celebrating a great action in medals, which makes such a reward much less valuable than it was among the Romans. There is generally but one coin stamped upon the occasion, which is made a present to the person who is celebrated on it. By this means his whole fame is in his own custody. The applause that is bestowed upon him is too much limited and confined. He is in possession of an honour which the world perhaps knows nothing of. He may be a great man in his own family; his wife and children may see

the monument of an exploit, which the public in a little time is a stranger to. The Romans took a quite different method in this particular. Their medals were their current money. When an action deserved to be recorded on a coin, it was stamped perhaps upon a hundred thousand pieces of money like our shillings, or half-pence, which were issued out of the mint, and became current. This method published every noble action to advantage, and, in a short space of time, spread through the whole Roman empire. The Romans were so careful to preserve the memory of great events upon their coins, that when any particular piece of money grew very scarce, it was often recoined by a succeeding emperor, many years after the death of the emperor to whose honor it was first struck.

A friend of mine drew up a project of this kind during the late ministry, which would then have been put in execution, had it not been too busy a time for thoughts of that nature. As this project has been very much talked of by the gentleman above-mentioned, to men of the greatest genius, as well as quality, I am informed there is now a design on foot for executing the proposal which was then made, and that we shall have several farthings and half-pence charged on the reverse with many of the glorious particulars of her Majesty's reign. This is one of those arts of peace which may very well deserve to be cultivated, and which may be of great use to posterity.

As I have in my possession the copy of the paper above-mentioned, which was delivered to the late Lord Treasurer, I shall here give the public a sight of it. For I do not question, but that the curious part of my readers will be very well pleased to see so much matter, and so many useful hints upon this subject, laid together in so clear and concise a manner.

THE English have not been so careful as other polite nations, to preserve the memory of their great ac-

tions and events on medals. Their subjects are few, their mottoes and devices mean, and the coins themselves not numerous enough to spread among the people, or descend to posterity.

The French have outdone us in these particulars, and, by the establishment of a society for the invention of proper inscriptions and designs, have the whole history of their present king in a regular series of medals.

They have failed, as well as the English, in coining so small a number of each kind, and those of such costly metals, that each species may be lost in a few ages, and is at present no where to be met with but in the cabinets of the curious.

The ancient Romans took the only effectual method to disperse and preserve their medals, by making them their current money.

Every thing glorious or useful, as well in peace as war, gave occasion to a different coin. Not only an expedition, victory, or triumph, but the exercise of a solemn devotion, the remission of a duty or tax, a new temple, seaport, or highway, were transmitted to posterity after this manner.

The greatest variety of devices are on their copper money, which have most of the designs that are to be met with on the gold and silver, and several peculiar to that metal only. By this means they were dispersed into the remotest corners of the empire, came into the possession of the poor as well as rich, and were in no danger of perishing in the hands of those that might have melted down coins of a more valuable metal.

Add to all this, that the designs were invented by men of genius, and executed by a decree of senate.

It is therefore proposed,

I. That the English farthings and halfpence be recoined upon the union of the two nations.

II. That they bear devices and inscriptions alluding to all the most remarkable parts of her Majesty's reign.

III. That there be a society established for the finding out of proper subjects, inscriptions, and devices.

IV. That no subject, inscription, or device be stamped without the approbation of this society, nor, if it be thought proper, without the authority of privy-council.

By this means, medals, that are, at present, only a dead treasure or meer curiosities, will be of use in the ordinary commerce of life, and, at the same time perpetuate the glories of her Majesty's reign, reward the labours of her greatest subjects, keep alive in the people a gratitude for public services, and excite the emulation of posterity. To these generous purposes, nothing can so much contribute as medals of this kind, which are of undoubted authority, of necessary use and observation, not perishable by time, nor confined to any certain place; properties not to be found in books, statues, pictures, buildings, or any other monuments of illustrious actions.

No. 97. THURSDAY, JULY 2.

———*Furor est post omnia perdere nnulum.* JUV.

SIR,

"I WAS left a thousand pounds by an uncle, and being a man, to my thinking, very likely to get a rich widow, I laid aside all thoughts of making my fortune any other way, and without loss of time made my application to one who had buried her husband about a week before. By the help of some of her she friends, who were my relations, I got into her company when she would see no man besides myself and her lawyer, who is a little, rivelled, spindle-shanked gentleman, and married to boot, so that I had no reason to fear

him. Upon my first seeing her, she said in conversation, within my hearing, that she thought a pale complexion the most agreeable, either in man or woman: now you must know, Sir, my face is as white as chalk. This gave me some encouragement, so that, to mend the matter, I bought a fine flaxen, long wig, that cost me thirty guineas, and found an opportunity of seeing her in it the next day. She then let drop some expressions about an agate snuff-box. I immediately took the hint and bought one, being unwilling to omit any thing that might make me desirable in her eyes. I was betrayed after the same manner into a brocade waistcoat, a sword-knot, a pair of silver-fringed gloves, and a diamond ring. But whether out of fickleness, or a design upon me, I cannot tell; but I found by her discourse, that what she liked one day she disliked another: so that in six months space I was forced to equip myself above a dozen times. As I told you before, I took her hints at a distance, for I could never find an opportunity of talking with her directly to the point. All this time, however, I was allowed the utmost familiarities with her lap-dog, and have played with it above an hour together, without receiving the least reprimand, and had many other marks of favour shown me, which I thought amounted to a promise. If she chanced to drop her fan, she received it from my hands with great civility. If she wanted any thing, I reached it for her. I have filled her tea-pot above a hundred times, and have afterwards received a dish of it from her own hands. Now, Sir, do you judge if, after such encouragements, she was not obliged to marry me. I forgot to tell you that I kept a chair by the week, on purpose to carry me thither and back again. Not to trouble you with a long letter, in the space of about a twelvemonth I have run out of my whole thousand pounds upon her, having laid out the last fifty in a new suit of clothes, in which I was resolved to receive her final answer, which amounted to this, that she was engaged to an-

other; that she never dreamt I had any such thing in my head as marriage; and that she thought I had frequented her house only because that I loved to be in company with my relations. This, you know, Sir, is using a man like a fool, and so I told her; but the worst of it is, that I have spent my fortune to no purpose. All therefore that I desire of you is, to tell me whether, upon exhibiting the several particulars which I have here related to you, I may not sue her for damages in a court of justice. Your advice in this particular, will very much oblige,

Your most humble admirer,

SIMON SOFTLY."

Before I answer Mr. Softly's request, I find myself under a necessity of discussing two nice points: first of all, what it is, in cases of this nature, that amounts to an encouragement; and secondly, what it is that amounts to a promise. Each of which subjects requires more time to examine than I am at present master of. Besides, I would have my friend Simon consider, whether he has any counsel that would undertake his cause in *forma pauperis*, he having unluckily disabled himself, by his own account of the matter, from prosecuting his suit any other way.

In answer, however, to Mr. Softly's request, I shall acquaint him with a method made use of by a young fellow in King Charles the Second's reign, whom I shall here call Silvio, who had long made love, with much artifice and intrigue, to a rich widow, whose true name I shall conceal under that of Zelinda. Silvio, who was much more smitten with her fortune than her person, finding a twelvemonth's application unsuccessful, was resolved to make a saving bargain of it, and since he could not get the widow's estate into his possession, to recover at least what he had laid out of his own in the pursuit of it.

In order to this he presented her with a bill of

costs; having particularised in it the several expences he had been at in his long perplexed amour. Zelinda was so pleased with the humour of the fellow, and his frank way of dealing, that, upon the perusal of the bill, she sent him a purse of fifteen hundred guineas, by the right application of which, the lover, in less than a year, got a woman of greater fortune than her he had missed. The several articles in the bill of costs I pretty well remember, though I have forgotten the particular sum charged to each article.

Laid out in supernumerary full-buttom wigs.

Fiddles for a serenade, with a speaking-trumpet.

Gilt paper in letters, and billet-doux with perfumed wax.

A ream of sonnets and love verses, purchased at different times of Mr. Triplett at a crown a sheet.

To Zelinda two sticks of May cherries.

Last summer, at several times, a bushel of peaches.

Three porters whom I planted about her to watch her motions.

The first, who stood centry near her door.

The second, who had his stand at the stables where her coach was put up.

The third, who kept watch at the corner of the street where Ned Courtall lives, who has since married her.

Two additional porters planted over her during the whole month of May.

Five conjurers kept in pay all last winter.

Spy-money to John Trott her footman, and Mrs. Sarah Wheedle her companion.

A new Conningsmark blade to fight Ned Courtall.

To Zelinda's woman (Mrs. Abigal) an Indian fan, a dozen pair of white kid gloves, a piece of Flanders lace, and fifteen guineas in dry money.

Secret service-money to Betty at the ring.

Ditto, to Mrs. Tape the mantua-maker.

Loss of time.

No. 98. FRIDAY, JULY 3.

In sese redit——— VIRG.

THE first who undertook to instruct the world in single papers, was Isaac Bickerstaffe, of famous memory: a man nearly related to the family of the Ironsides. We have often smoked a pipe together, for I was so much in his books, that at his decease he left me a silver standish, a pair of spectacles, and the lamp by which he used to write his Lucubrations.

The venerable Isaac was succeeded by a gentleman of the same family, very memorable for the shortness of his face and of his speeches. This ingenious author published his thoughts, and held his tongue, with great applause, for two years together.

I Nestor Ironside have now for some time undertaken to fill the place of these my two renowned kinsmen and predecessors. For it is observed of every branch of our family, that we have all of us a wonderful inclination to give good advice, though it is remarkable of some of us, that we are apt on this occasion rather to give than take.

However it be, I cannot but observe, with some secret pride, that this way of writing diurnal papers has not succeeded for any space of time in the hands of any persons who are not of our line. I believe I speak within compass, when I affirm that above a hundred different authors have endeavoured after our family-way of writing, some of which have been writers in other kinds of the greatest eminence in the kingdom; but I do not know how it has happened, they have none of them hit upon the art. Their projects have always dropped after a few unsuccessful essays. It puts me in mind of a story which was lately told me by a pleasant friend of mine, who has a very fine hand on the violin. His maid servant, seeing his instrument

lying upon the table, and being sensible there was music in it, if she knew how to fetch it out, drew the bow over every part of the strings, and at last told her master she had tried the fiddle all over, but could not for her heart find whereabout the tune lay.

But though the whole burden of such a paper is only fit to rest on the shoulders of a Bickerstaffe, or an Ironside, there are several who can acquit themselves of a single day's labour in it with suitable abilities. These are gentlemen whom I have often invited to this trial of wit, and who have several of them acquitted themselves to my private emolument, as well as to their own reputation. My paper among the republic of letters is the Ulysses his bow, in which every man of wit or learning may try his strength. One who does not care to write a book without being sure of his abilities, may see by this means if his parts and talents are to the public taste.

This I take to be of great advantage to men of the best sense, who are always diffident of their private judgment, till it receives a sanction from the public. *Provoco ad populum*, I appeal to the people, was the usual saying of a very excellent dramatic poet, when he had any disputes with particular persons about the justness and regularity of his productions. It is but a melancholy comfort for an author to be satisfied that he has written up to the rules of art, when he finds he has no admirers in the world besides himself. Common modesty should, on this occasion, make a man suspect his own judgment, and that he misapplies the rules of his art, when he finds himself singular in the applause which he bestows upon his own writings.

The public is always even with an author who has not a just deference for them. The contempt is reciprocal. I laugh at every one, said an old Cynic, who laughs at me. Do you so? replied the philosopher; then let me tell you, you live the merriest life of any man in Athens.

It is not therefore the least use of this my paper,

that it gives a timorous writer, and such is every good one, an opportunity of putting his abilities to the proof, and of sounding the public before he launches into it. For this reason I look upon my paper as a kind of nursery for authors, and question not but some, who have made a good figure here, will hereafter flourish under their own names in more long and elaborate works.

After having thus far enlarged upon this particular, I have one favour to beg of the candid and courteous reader, that, when he meets with any thing in this paper which may appear a little dull or heavy, (though I hope this will not be often,) he will believe it is the work of some other person, and not of Nestor Ironside.

I have, I know not how, been drawn into tattle of myself, *more majorum*, almost the length of a whole Guardian. I shall therefore fill up the remaining part of it with what still relates to my own person, and my correspondents. Now I would have them all know, that on the twentieth instant it is my intention to erect a lion's head in imitation of those I have described in Venice, through which all the private intelligence of that commonwealth is said to pass. This head is to open a most wide and voracious mouth, which shall take in such letters and papers as are conveyed to me by my correspondents, it being my resolution to have a particular regard to all such matters as come to my hands through the mouth of the lion. There will be under it a box, of which the key will be in my own custody, to receive such papers as are dropped into it. Whatever the lion swallows I shall digest for the use of the public. This head requires some time to finish, the workman being resolved to give it several masterly touches, and to represent it as ravenous as possible. It will be set up in Button's coffee-house in Covent-Garden, who is directed to show the way to the Lion's head, and to instruct any young author how to convey his works into the mouth of it with safety and secrecy.

No. 99. SATURDAY, JULY 4.

Justum, et tenacem propositi virum
Non civium ardor prava jubentium,
Non vultus instantis tyranni
Mente quatit solidâ, neque Auster
Dux inquieti turbidus Adriæ,
Nec fulminantis magna Jovis manus:
Si fractus illabatur orbis,
Impavidum ferient ruinæ. HOR.

THERE is no virtue so truly great and godlike as justice. Most of the other virtues are the virtues of created beings, or accommodated to our nature as we are men. Justice is that which is practised by God himself, and to be practised in its perfection by none but him. Omniscience and omnipotence are requisite for the full exertion of it. The one, to discover every degree of uprightness or iniquity in thoughts, words, and actions. The other, to measure out and impart suitable rewards and punishments.

As to be perfectly just is an attribute in the divine nature, to be so to the utmost of our abilities is the glory of a man. Such a one who has the public administration in his hands, acts like the representative of his Maker, in recompencing the virtuous, and punishing the offenders. By the extirpating of a criminal, he averts the judgments of heaven, when ready to fall upon an impious people; or, as my friend Cato expresses it much better in a sentiment conformable to his character,

> When by just vengeance impious mortals perish,
> The Gods behold their punishment with pleasure,
> And lay th' uplifted thunder-bolt aside.

When a nation once loses its regard to justice; when they do not look upon it as something venerable, holy, and inviolable; when any of them dare presume to lessen, affront, or terrify those who have the distri-

bution of it in their hands; when a judge is capable of being influenced by any thing but law, or a cause may be recommended by any thing that is foreign to its own merits, we may venture to pronounce that such a nation is hastening to its ruin.

For this reason the best law that has ever passed in our days, is that which continues our judges in their posts during their good behaviour, without leaving them to the mercy of such who in ill times might, by an undue influence over them, trouble and pervert the course of justice. I dare say the extraordinary person who is now posted in the chief station of the law, would have been the same had that act never passed; but it is a great satisfaction to all honest men, that, while we see the greatest ornament of the profession in its highest post, we are sure he cannot hurt himself by that assiduous, regular, and impartial administration of justice, for which he is so universally celebrated by the whole kingdom. Such men are to be reckoned among the greatest national blessings, and should have that honour paid them whilst they are yet living, which will not fail to crown their memory when dead.

I always rejoice when I see a tribunal filled with a man of an upright and inflexible temper, who, in the execution of his country's laws, can overcome all private fear, resentment, solicitation, and even pity itself. Whatever passion enters into a sentence or decision, so far will there be in it a tincture of injustice. In short, justice discards party, friendship, kindred, and is therefore always represented as blind, that we may suppose her thoughts are wholly intent on the equity of a cause, without being diverted or prejudiced by objects foreign to it.

I shall conclude this paper with a Persian story, which is very suitable to my present subject. It will not a little please the reader, if he has the same taste of it which I myself have.

As one of the sultans lay encamped on the plains of Avala, a certain great man of the army entered by

force into a peasant's house, and finding his wife very handsome, turned the good man out of his dwelling, and went to bed to her. The peasant complained the next morning to the sultan, and desired redress; but was not able to point out the criminal. The emperor, who was very much incensed at the injury done to the poor man, told him that probably the offender might give his wife another visit, and if he did, commanded him immediately to repair to his tent and acquaint him with it. Accordingly, within two or three days, the officer entered again the peasant's house, and turned the owner out of doors; who thereupon applied himself to the imperial tent, as he was ordered. The sultan went in person, with his guards, to the poor man's house, where he arrived about midnight. As the attendants carried each of them a flambeau in their hands, the sultan, after having ordered all the lights to be put out, gave the word to enter the house, find out the criminal, and put him to death. This was immediately executed, and the corpse laid out upon the floor by the emperor's command. He then bid every one light his flambeau, and stand about the dead body. The sultan approaching it, looked upon the face, and immediately fell upon his knees in prayer. Upon his rising up, he ordered the peasant to set before him whatever food he had in his house. The peasant brought out a great deal of coarse fare, of which the emperor ate very heartily. The peasant seeing him in good humour, presumed to ask of him, why he had ordered the flambeaux to be put out before he had commanded the adulterer to be slain? why, upon their being lighted again, he looked upon the face of the dead body, and fell down by it in prayer? and why, after this, he had ordered meat to be set before him, of which he now ate so heartily? The sultan, being willing to gratify the curiosity of his host, answered him in this manner. "Upon hearing the greatness of the offence which had been committed by one of the army, I had reason to think it might have been one of

my own sons, for who else would have been so audacious and presuming? I gave orders therefore for the lights to be extinguished, that I might not be led astray, by partiality or compassion, from doing justice on the criminal. Upon the lighting of the flambeaux a second time, I looked upon the face of the dead person, and to my unspeakable joy, found that it was not my son. It was for this reason that I immediately fell upon my knees, and gave thanks to God. As for my eating heartily of the food you have set before me, you will cease to wonder at it, when you know that the great anxiety of mind I have been in, upon this occasion, since the first complaints you brought me, has hindered my eating any thing from that time till this very moment."

No. 100. MONDAY, JULY 6.

Hoc vos præcipuè niveæ, decet, hoc ubi vidi,
Oscula ferre humero, quà patet, usque libet. OVID.

THERE is a certain female ornament, by some called a Tucker, and by others the Neck-piece, being a slip of fine linen or muslin that used to run in a small kind of ruffle round the uppermost verge of the women's stays, and by that means covered a great part of the shoulders and bosom. Having thus given a definition, or rather description of the tucker, I must take notice, that our ladies have of late thrown aside this fig-leaf, and exposed, in its primitive nakedness, that gentle swelling of the breast which it was used to conceal. What their design by it is, they themselves best know.

I observed this as I was sitting the other day by a famous she visitant at my Lady Lizard's, when accidentally as I was looking upon her face, letting my sight fall into her bosom, I was surprised with beauties which I never before discovered, and do not know

where my eye would have run, if I had not immediately checked it. The lady herself could not forbear blushing when she observed by my looks, that she had made her neck too beautiful and glaring an object, even for a man of my character and gravity. I could scarce forbear making use of my hand to cover so unseemly a sight.

If we survey the pictures of our great-grandmothers in Queen Elizabeth's time, we see them clothed down to the very wrists, and up to the very chin. The hands and face were the only samples they gave of their beautiful persons. The following age of females made larger discoveries of their complexion. They first of all tucked up their garments to the elbow, and, notwithstanding the tenderness of the sex, were content, for the information of mankind, to expose their arms to the coldness of the air, and injuries of the weather. This artifice hath succeeded to their wishes, and betrayed many to their arms, who might have escaped them, had they been still concealed.

About the same time the ladies considering that the neck was a very modest part in a human body, they freed it from those yokes, I mean those monstrous linen ruffs, in which the simplicity of their grandmothers had inclosed it. In proportion as the age refined, the dress still sunk lower, so that, when we now say a woman has a handsome neck, we reckon into it many of the adjacent parts. The disuse of the tucker has still enlarged it, insomuch that the neck of a fine woman at present takes in almost half the body.

Since the female neck thus grows upon us, and the ladies seem disposed to discover themselves to us more and more, I would fain have them tell us once for all how far they intend to go, and whether they have yet determined among themselves where to make a stop.

For my own part, their necks, as they call them, are no more than *busts* of alabaster in my eye. I can look upon

The yielding marble of a snowy breast,

with as much coldness as this line of Mr. Waller represents in the object itself. But my fair readers ought to consider, that all their beholders are not Nestors. Every man is not sufficiently qualified with age and philosophy to be an indifferent spectator of such allurements. The eyes of young men are curious and penetrating, their imaginations of a roving nature, and their passions under no discipline or restraint. I am in pain for a woman of rank, when I see her thus exposing herself to the regards of every impudent, staring fellow. How can she expect that her quality can defend her, when she gives such provocation? I could not but observe, last winter, that, upon the disuse of the neck-piece (the ladies will pardon me if it is not the fashionable term of art), the whole tribe of oglers gave their eyes a new determination, and stared the fair sex in the neck rather than in the face. To prevent these saucy, familiar glances, I would entreat my gentle readers to sew on their tuckers again, to retrieve the modesty of their characters, and not to imitate the nakedness, but the innocence, of their mother Eve.

What most troubles and indeed surprises me in this particular, I have observed that the leaders in this fashion were most of them married women. What their design can be in making themselves bare, I cannot possibly imagine. No body exposes wares that are appropriated. When the bird is taken, the snare ought to be removed. It was a remarkable circumstance in the institution of the severe Lycurgus. As that great lawgiver knew that the wealth and strength of a republic consisted in the multitude of citizens, he did all he could to encourage marriage: in order to it, he prescribed a certain loose dress for the Spartan maids, in which there were several artificial rents and openings, that, upon their putting themselves in motion discovered several limbs of the body to the beholders. Such were the baits and temptations made use of, by that wise lawgiver, to incline the young men of his age to marriage. But when the maid was once

sped, she was not suffered to tantalise the male part of the commonwealth: her garments were closed up, and stitched together with the greatest care imaginable. The shape of her limbs and complexion of her body had gained their ends, and were ever after to be concealed from the notice of the public.

I shall conclude this discourse of the Tucker with a moral, which I have taught upon all occasions, and shall still continue to inculcate into my female readers; namely, that nothing bestows so much beauty on a woman as modesty. This is a maxim laid down by Ovid himself, the greatest master in the art of love. He observes upon it, that Venus pleases most when she appears (*semi-reducta*) in a figure withdrawing herself from the eye of the beholder. It is very probable he had in his thoughts the statue which we see in the Venus de Medicis, where she is represented in such a shy, retiring posture, and covers her bosom with one of her hands. In short, modesty gives the maid greater beauty than even the bloom of youth, it bestows on the wife the dignity of a matron, and reinstates the widow in her virginity.

No. 101. TUESDAY, JULY 7.

Tros Tyriusve mihi nullo discrimine habetur. VIRG.

This being the great day of thanksgiving for the peace, I shall present my reader with a couple of letters that are the fruits of it. They are written by a gentleman who has taken this opportunity to see France, and has given his friends in England a general account of what he has there met with, in several epistles. Those which follow were put into my hands with liberty to make them public, and I question not

but my reader will think himself obliged to me for so doing.

SIR,

"SINCE I had the happiness of seeing you last, I have encountered as many misfortunes as a knight-errant. I had a fall into the water at Calais, and since that several bruises upon land, lame post-horses by day, and hard beds at night, with many other dismal adventures.

Quorum animus meminisse horret luctuque refugit.

"My arrival at Paris was at first no less uncomfortable, where I could not see a face, nor hear a word that I ever met with before; so that my most agreeable companions have been statues and pictures, which are many of them very extraordinary; but what particularly recommends them to me is, that they do not speak French, and have a very good quality, rarely to be met with in this country, of not being too talkative.

"I am settled for some time at Paris. Since my being here, I have made the tour of all the king's palaces, which has been I think the pleasantest part of my life. I could not believe it was in the power of art to furnish out such a multitude of noble scenes as I there met with, or that so many delightful prospects could lie within the compass of a man's imagination. There is every thing done that can be expected from a prince who removes mountains, turns the course of rivers, raises woods in a day's time, and plants a village or town on such a particular spot of ground, only for the bettering of a view. One would wonder to see how many tricks he has made the water play for his diversion. It turns itself into pyramids, triumphal arches, glass-bottles, imitates a firework, rises in a mist, or tells a story out of Esop.

"I do not believe, as good a poet as you are, that you can make finer landscapes than those about the

king's houses, or, with all your descriptions, raise a more magnificent palace than Versailles. I am, however, so singular as to prefer Fontainbleau to all the rest. It is situated among rocks and woods, that give you a fine variety of salvage prospects. The king has humoured the genius of the place, and only made use of so much art as is necessary to help and regulate Nature, without reforming her too much. The cascades seem to break through the clefts and cracks of rocks that are covered over with moss, and look as if they were piled upon one another by accident. There is an artificial wildness in the meadows, walks, and canals; and the garden, instead of a wall, is fenced on the lower end by a natural mound of rock-work, that strikes the eye very agreeably. For my part, I think there is something more charming in these rude heaps of stone than in so many statues, and would as soon see a river winding through woods and meadows, as when it is tossed up in so many whimsical figures at Versailles. To pass from works of nature to those of art. In my opinion, the pleasantest part of Versailles is the gallery. Every one sees on each side of it something that will be sure to please him. For one of them commands a view of the finest garden in the world, and the other is wainscotted with looking-glass. The history of the present king till the year 16 is painted on the roof by Le Brun, so that his majesty has actions enough by him to furnish another gallery much longer than the present.

"The painter has represented his most Christian Majesty under the figure of Jupiter, throwing thunderbolts all about the ceiling, and striking terror into the Danube and Rhine, that lie astonished and blasted with lightning a little above the cornice.

"But what makes all these shows the more agreeable is, the great kindness and affability that is shown to strangers. If the French do not excel the English in all the arts of humanity, they do at least in the outward expressions of it. And upon this, as well as

other accounts, though I believe the English are a much wiser nation, the French are undoubtedly much more happy. Their old men in particular are, I believe, the most agreeable in the world. An antediluvian could not have more life and briskness in him at three score and ten: for that fire and levity which makes the young ones scarce conversible, when a little wasted and tempered by years, makes a very pleasant old age. Besides, this national fault of being so very talkative looks natural and graceful in one that has grey hairs to countenance it. The mentioning this fault in the French must put me in mind to finish my letter, lest you think me already too much infected by their conversation; but I must desire you to consider, that travelling does, in this respect, lay a little claim to the privilege of old age.

I am, SIR, &c.

SIR, *Blois, May* 15, N.S.

"I CANNOT pretend to trouble you with any news from this place, where the only advantage I have, besides getting the language, is, to see the manners and temper of the people, which, I believe, may be better learned here than in courts and greater cities, where artifice and disguise are more in fashion.

"I have already seen, as I informed you in my last, all the king's palaces, and have now seen a great part of the country. I never thought there had been in the world such an excessive magnificence or poverty as I have met with in both together. One can scarce conceive the pomp that appears in every thing about the king; but at the same time it makes half his subjects go barefoot. The people are, however, the happiest in the world, and enjoy, from the benefit of their climate and natural constitution, such a perpetual gladness of heart and easiness of temper, as even liberty and plenty cannot bestow on those of other nations. It is not in the power of want or slavery to make them miserable. There is nothing to be met with in

the country but mirth and poverty. Every one sings, laughs, and starves. Their conversation is generally agreeable; for if they have any wit or sense, they are sure to show it. They never mend upon a second meeting, but use all the freedom and familiarity at first sight, that a long intimacy, or abundance of wine, can scarce draw from an Englishman. Their women are perfect mistresses in this art of showing themselves to the best advantage. They are always gay and sprightly, and set off the worst faces in Europe with the best airs. Every one knows how to give herself as charming a look and posture as Sir Godfrey Kneller could draw her in. I cannot end my letter without observing that, from what I have already seen of the world, I cannot but set a particular mark of distinction upon those who abound most in virtues of their nation, and least with its imperfections. When, therefore, I see the good sense of an Englishman in its highest perfection, without any mixture of the spleen, I hope you will excuse me if I admire the character, and am ambitious of subscribing myself,

"SIR, Yours, &c."

No. 102. WEDNESDAY, JULY 8.

——Natos ad flumina primum
Deferimus, sævoque gelu duramus et undis. VIRG.

I AM always beating about in my thoughts for something that may turn to the benefit of my dear countrymen. The present season of the year having put most of them in slight summer-suits, has turned my speculations to a subject that concerns every one who is sensible of cold or heat, which I believe takes in the greatest part of my readers.

There is nothing in nature more inconstant than the British climate, if we except the humour of its inha-

bitants. We have frequently in one day all the seasons of the year. I have shivered in the dog-days, and been forced to throw off my coat in January. I have gone to bed in August and rose in December. Summer has often caught me in my Drap de Berry, and winter in my Doily suit.

I remember a very whimsical fellow, (commonly known by the name of Posture-master), in King Charles the Second's reign, who was the plague of all the taylors about town. He would often send for one of them to take measure of him; but would so contrive it as to have a most immoderate rising in one of his shoulders. When the clothes were brought home, and tried upon him, the deformity was removed into the other shoulder. Upon which the taylor begged pardon for the mistake, and mended it as fast as he could; but, upon a third trial, found him a straight-shouldered man as one would desire to see, but a little unfortunate in a humped back. In short, this wandering tumour puzzled all the workmen about town, who found it impossible to accommodate so changeable a customer. My reader will apply this to any one who would adapt a suit to a season of our English climate.

After this short descant on the uncertainty of our English weather, I come to my moral.

A man should take care that his body be not too soft for his climate; but rather, if possible, harden and season himself beyond the degree of cold wherein he lives. Daily experience teaches us how we may inure ourselves by custom to bear the extremities of weather without injury. The inhabitants of Nova Zembla go naked, without complaining of the bleakness of the air in which they are born, as the armies of the northern nations keep the field all winter. The softest of our British ladies expose their arms and necks to the open air, which the men could not do without catching cold, for want of being accustomed to it. The whole body, by the same means, might

contract the same firmness and temper. The Scythian that was asked how it was possible for the inhabitants of his frozen climate to go naked, replied, "Because we are all over face." Mr. Locke advises parents to have their children's feet washed every morning in cold water, which might probably prolong multitudes of lives.

I verily believe a cold bath would be one of the most healthful exercises in the world, were it made use of in the education of youth. It would make their bodies more than proof to the injuries of the air and weather. It would be something like what the poets tell us of Achilles, whom his mother is said to have dipped, when he was a child, in the river Styx. The story adds, that this made him invulnerable all over, excepting that part which the mother held in her hand during this immersion, and which by that means lost the benefit of these hardening waters. Our common practice runs in a quite contrary method. We are perpetually softening ourselves by good fires and warm clothes. The air within our rooms has generally two or three more degrees of heat in it than the air without doors.

Crassus is an old, lethargic valetudinarian. For these twenty years last past, he has been clothed in frieze of the same colour and of the same piece. He fancies he should catch his death in any other kind of manufacture; and, though his avarice would incline him to wear it till it was thread-bare, he dares not do it, lest he should take cold when the nap is off. He could no more live without his frieze coat than without his skin. It is not, indeed, so properly his coat, as what the anatomists call one of the integuments of the body.

How different an old man is Crassus from myself. It is, indeed, the particular distinction of the Ironsides to be robust and hardy, to defy the cold and rain, and let the weather do its worst. My father lived till a hundred without a cough; and we have a tradition in

the family, that my grandfather used to throw off his hat and go open breasted after four score. As for myself, they used to souse me over head and ears in water when I was a boy, so that I am now looked upon as one of the most case-hardened of the whole family of the Ironsides. In short, I have been so plunged in water and inured to the cold, that I regard myself as a piece of true-tempered Steele, and can say with the above-mentioned Scythian, that I am face, or, if my enemies please, forehead, all over.

No. 103. THURSDAY, JULY 9.

Dum flammas Jovis, et sonitus imitatur Olympi. VIRG.

I AM considering how most of the great phœnomena, or appearances in nature, have been imitated by the art of man. Thunder is grown a common drug among the chymists. Lightning may be bought by the pound. If a man has occasion for a lambent flame, you have whole sheets of it in a handful of phosphor. Showers of rain are to be met with in every water-work; and we are informed that some years ago the virtuosos of France covered a little vault with artificial snow, which they made to fall above an hour together, for the entertainment of his present majesty.

I am led into this train of thinking by the noble fire-work that was exhibited last night upon the Thames. You might there see a little sky filled with innumerable blazing stars and meteors. Nothing could be more astonishing than the pillars of flame, clouds of smoke, and multitudes of stars mingled together in such an agreeable confusion. Every rocket ended in a constellation, and strowed the air with such a shower of silver spangles, as opened and enlightened the whole scene from time to time. It put me in mind of the lines in Oedipus,

Why from the bleeding womb of monstrous night
Burst forth such myriads of abortive stars?

In short, the artist did his part to admiration, and was so encompassed with fire and smoke, that one would have thought nothing but a salamander could have been safe in such a situation.

I was in company with two or three fanciful friends during this whole show. One of them being a critic, that is, a man who on all occasions is more attentive to what is wanting than what is present, begun to exert his talent upon the several objects we had before us. "I am mightily pleased," says he, "with that burning cypher. There is no matter in the world so proper to write with as wild-fire, as no characters can be more legible than those which are read by their own light. But as for your cardinal virtues, I do not care for seeing them in such combustible figures. Who can imagine Chastity with a body of fire, or Temperance in a flame? Justice, indeed, may be furnished out of this element as far as her sword goes, and Courage may be all over one continued blaze, if the artist pleases."

Our companion observing that we laughed at this unseasonable severity, let drop the critic, and proposed a subject for a fire-work, which he thought would be very amusing, if executed by so able an artist as he who was at that time entertaining us. The plan he mentioned was a scene in Milton. He would have a large piece of machinery represent the Pandæmonium, where

——— from the arched roof
Pendent by subtle magic, many a row
Of starry lamps, and blazing cressets, fed
With Naptha and Asphaltus, yielded light
As from a sky———

This might be finely represented by several illuminations disposed in a great frame of wood, with ten thousand beautiful exhalations of fire, which men versed in this art know very well how to raise. The

evil spirits at the same time might very properly appear in vehicles of flame, and employ all the tricks of art to terrify and surprise the spectator.

We were well enough pleased with this start of thought, but fancied there was something in it too serious, and perhaps too horrid, to be put into execution.

Upon this a friend of mine gave us an account of a fire-work described, if I am not mistaken, by Strada. A prince of Italy, it seems, entertained his mistress with it upon a great lake. In the midst of this lake was a huge floating mountain, made by art. The mountain represented Ætna, being bored through the top with a monstrous orifice. Upon a signal given, the eruption began. Fire and smoke, mixed with several unusual prodigies and figures, made their appearance for some time. On a sudden there was heard a most dreadful rumbling noise within the entrails of the machine. After which the mountain burst, and discovered a vast cavity in that side which faced the prince and his court. Within this hollow was Vulcan's shop, full of fire and clock-work. A column of blue flame issued out incessantly from the forge. Vulcan was employed in hammering out thunder-bolts, that every now and then flew up from the anvil with dreadful cracks and flashes. Venus stood by him in a figure of the brightest fire, with numberless Cupids on all sides of her, that shot out vollies of burning arrows. Before her was an altar with hearts of fire flaming on it. I have forgot several other particulars no less curious, and have only mentioned these to show that there may be a sort of fable or design in a fire-work, which may give an additional beauty to those surprising objects.

I seldom see any thing that raises wonder in me, which does not give my thoughts a turn that makes my heart the better for it. As I was lying in my bed, and ruminating on what I had seen, I could not forbear reflecting on the insignificancy of human art,

when set in comparison with the designs of Providence. In the pursuit of this thought, I considered a comet, or, in the language of the vulgar, a blazing-star, as a sky-rocket is discharged by a hand that is Almighty. Many of my readers saw that in the year 1680, and, if they are not mathematicians, will be amazed to hear that it travelled in a much greater degree of swiftness than a cannon ball, and drew after it a tail of fire that was four score millions of miles in length. What an amazing thought is it to consider this stupendous body traversing the immensity of the creation with such a rapidity, and at the same time wheeling about in that line which the Almighty has prescribed for it? That it should move in such an inconceivable fury and combustion, and at the same time with such an exact regularity? How spacious must the universe be that gives such bodies as these their full play, without suffering the least disorder or confusion by it? What a glorious show are those beings entertained with, that can look into this great theatre of nature, and see myriads of such tremendous objects wandering through those immeasurable depths of ether, and running their appointed courses? Our eyes may hereafter be strong enough to command this magnificent prospect, and our understandings able to find out the several uses of these great parts of the universe. In the mean time, they are very proper objects for our imaginations to contemplate, that we may form more exalted notions of infinite wisdom and power, and learn to think humbly of ourselves, and of all the little works of human invention.

No. 104. FRIDAY, JULY 10.

Quæ è longinquo magis placent. TACIT.

ON Tuesday last I published two letters written by a gentleman in his travels. As they were applauded

by my best readers, I shall this day publish two more from the same hand. The first of them contains a matter of fact which is very curious, and may deserve the attention of those who are versed in British antiquities.

"SIR, Blois, May 15, N. S.

"BECAUSE I am at present out of the road of news, I shall send you a story that was lately given me by a gentleman of this country, who is descended from one of the persons concerned in the relation, and very inquisitive to know if there be any of the family now in England.

"I shall only premise to it, that this story is preserved with great care among the writings of this gentleman's family, and that it has been given to two or three of our English nobility, when they were in these parts, who could not return any satisfactory answer to the gentleman, whether there be any of that family now remaining in Great Britain.

"In the reign of King John there lived a nobleman, called John de Sigonia, lord of that place in Tourraine. His brothers were Philip and Briant. Briant, when very young, was made one of the French king's pages, and served him in that quality when he was taken prisoner by the English. The king of England chanced to see the youth, and being much pleased with his person and behaviour, begged him of the king his prisoner. It happened, some years after this, that John, the other brother, who in the course of the war had raised himself to a considerable post in the French army, was taken prisoner by Briant, who at that time was an officer in the king of England's guards. Briant knew nothing of his brother, and being naturally of a haughty temper, treated him very insolently, and more like a criminal than a prisoner of war. This John resented so highly, that he challenged him to a single combat. The challenge was accepted, and time and place assigned them by the king's appointment.

Both appeared on the day prefixed, and entered the lists, completely armed, amidst a great multitude of spectators. Their first encounters were very furious, and the success equal on both sides; till, after some toil and bloodshed, they were parted by their seconds to fetch breath, and prepare themselves afresh for the combat. Briant, in the mean time, had cast his eye upon his brother's escutcheon, which he saw agree in all points with his own. I need not tell you after this with what joy and surprise the story ends. King Edward, who knew all the particulars of it, as a mark of his esteem, gave to each of them, by the King of France's consent, the following coat of arms, which I will send you in the original language, not being herald enough to blazon it in English."

'*Le Roi d'Angleterre, par permission du Roi de France, pour perpétuelle memoire de leurs grands faits d'armes et fidelité envers leurs rois, leur donna par ampliation à leurs armes en une croix d'argent cantonée de quatre coquilles d'or en champ de sable, qu'ils avoient auparavant, une endenteleuse faite en façons de croix de gueulle inserée au dedans de la ditte croix d'argent et par le milieu d'icelle qui est participation des deux croix que portent les dits rois en la guerre.*'

"I am afraid, by this time, you wonder that I should send you for news a tale of three or four hundred years old; and I dare say never thought, when you desired me to write to you, that I should trouble you with a story of King John, especially at a time when there is a monarch on the French throne that furnishes discourse for all Europe. But I confess I am the more fond of the relation, because it brings to mind the noble exploits of our own countrymen: though, at the same time, I must own it is not so much the vanity of an Englishman which puts me upon writing it, as that I have of taking an occasion to subscribe myself,

"SIR, yours, &c."

"SIR, Blois, May 20, N. S.

"I AM extremely obliged to you for your last kind letter, which was the only English that had been spoken to me in some months together, for I am at present forced to think the absence of my countrymen my good fortune:

Votum in amante novum! vellem quod amatur abesset.

This is an advantage that I could not have hoped for, had I stayed near the French court, though I must confess I would not but have seen it, because I believe it showed me some of the finest places and of the greatest persons in the world. One cannot hear a name mentioned in it that does not bring to mind a piece of a gazette, nor see a man that has not signalised himself in a battle. One would fancy one's self to be in the inchanted palaces of romance; one meets with so many heroes, and finds something so like scenes of magic in the gardens, statues, and waterworks. I am ashamed that I am not able to make a quicker progress through the French tongue, because I believe it is impossible for a learner of language to find in any nation such advantages as in this, where every body is so very courteous and so very talkative. They always take care to make a noise as long as they are in company, and are as loud, any hour of the morning, as our own countrymen at midnight. By what I have seen, there is more mirth in the French conversation, and more wit in the English. You abound more in jests, but they in laughter. Their language is indeed extremely proper to tattle in, it is made up of so much repetition and compliment. One may know a foreigner by his answering only No or Yes to a question, which a Frenchman generally makes a sentence of. They have a set of ceremonious phrases that run through all ranks and degrees among them. Nothing is more common than to hear a shopkeeper desiring his neighbour to have the goodness to

tell him what it is o'clock, or a couple of coblers that are extremely glad of the honour of seeing one another.

"The face of the whole country, where I now am, is at this season pleasant beyond imagination. I cannot but fancy the birds of this place, as well as the men, a great deal merrier than those of our own nation. I am sure the French year has got the start of ours more in the works of nature than in the new style. I have passed one March in my life without being ruffled by the winds, and one April without being washed with rains.

"I am, SIR, yours, &c."

No. 105. SATURDAY, JULY 11.

Quod neque in Armeniis tigres fecere latebris:
Perdere nec fœtus ausa leœna suos.
At teneræ faciunt, sed non impunè, puellæ;
Sæpe, suos utero quæ necat, ipsa perit. OVID.

THERE was no part of the show on the Thanksgiving-day that so much pleased and affected me as the little boys and girls who were ranged with so much order and decency in that part of the Strand which reaches from the May-pole to Exeter-Change. Such a numerous and innocent multitude, clothed in the charity of their benefactors, was a spectacle pleasing both to God and man, and a more beautiful expression of joy and thanksgiving than could have been exhibited by all the pomps of a Roman triumph. Never did a more full and unspotted chorus of human creatures join together in a hymn of devotion. The care and tenderness which appeared in the looks of their several instructors, who were disposed among this little helpless people, could not forbear touching every heart that had any sentiments of humanity.

I am very sorry that her majesty did not see this assembly of objects so proper to excite that charity and compassion which she bears to all who stand in need of it, though at the same time I question not but her royal bounty will extend itself to them. A charity bestowed on the education of so many of her young subjects, has more merit in it than a thousand pensions to those of a higher fortune who are in greater stations in life.

I have always looked on this institution of charity-schools, which, of late years, has so universally prevailed through the whole nation, as the glory of the age we live in, and the most proper means that can be made use of to recover it out of its present degeneracy and depravation of manners. It seems to promise us an honest and virtuous posterity: there will be few in the next generation who will not at least be able to write and read, and have not had an early tincture of religion. It is therefore to be hoped, that the several persons of wealth and quality, who made their procession through the members of these new-erected seminaries, will not regard them only as an empty spectacle, or the materials of a fine show, but contribute to their maintenance and increase. For my part, I can scarce forbear looking on the astonishing victories our arms have been crowned with, to be in some measure the blessings returned upon that national charity which has been so conspicuous of late, and that the great successes of the last war, for which we lately offered up our thanks, were in some measure occasioned by the several objects which then stood before us.

Since I am upon this subject, I shall mention a piece of charity which has not been yet exerted among us, and which deserves our attention the more, because it is practised by most of the nations about us. I mean a provision for foundlings, or for those children who, through want of such a provision, are exposed to the barbarity of cruel and unnatural parents. One does

not know how to speak on such a subject without horror: but what multitudes of infants have been made away by those who brought them into the world, and were afterwards either ashamed or unable to provide for them!

There is scarce an assizes where some unhappy wretch is not executed for the murder of a child. And how many more of these monsters of inhumanity may we suppose to be wholly undiscovered, or cleared for want of legal evidence? not to mention those, who, by unnatural practices, do in some measure defeat the intentions of providence, and destroy their conceptions even before they see the light. In all these the guilt is equal, though the punishment is not so. But to pass by the greatness of the crime, (which is not to be expressed by words,) if we only consider it as it robs the common-wealth of its full number of citizens, it certainly deserves the utmost application and wisdom of a people to prevent it.

It is certain, that which generally betrays the profligate women into it, and overcomes the tenderness which is natural to them on other occasions, is the fear of shame, or their inability to support those whom they gave life to. I shall therefore show how this evil is prevented in other countries, as I have learned from those who have been conversant in the several great cities of Europe.

There are at Paris, Madrid, Lisbon, Rome, and many other large towns, great hospitals built like our colleges. In the walls of these hospitals are placed machines, in the shape of large lanterns, with a little door in the side of them turned towards the street, and a bell hanging by them. The child is deposited in this lantern, which is immediately turned about into the inside of the hospital. The person who conveys the child rings the bell, and leaves it there, upon which the proper officer comes and receives it without making further enquiries. The parent or friend, who lays the child there, generally leaves a note with it,

declaring whether it be yet christened, the name it should be called by, the particular marks upon it, and the like.

It often happens that the parent leaves a note for the maintenance and education of the child, or takes it out after it has been some years in the hospital. Nay, it has been known that the father has afterwards owned the young foundling for his son, or left his estate to him. This is certain, that many are by this means preserved, and do signal services to their country, who without such a provision might have perished as abortives, or have come to an untimely end, and perhaps have brought upon their guilty parents the like destruction.

This I think is a subject that deserves our most serious consideration, for which reason I hope I shall not be thought impertinent in laying it before my readers.

No. 106. MONDAY, JULY 13.

Quod latet arcanâ non enarrabile fibrâ. PERS.

As I was making up my Monday's provision for the public, I received the following letter, which being a better entertainment than any I can furnish out myself, I shall set it before the reader, and desire him to fall on without further ceremony.

"SIR,

"YOUR two kinsmen and predecessors of immortal memory were very famous for their dreams and visions, and contrary to all other authors, never pleased their readers more than when they were nodding. Now it is observed that the *second-sight* generally runs in the blood; and, Sir, we are in hopes that you yourself,

like the rest of your family, may at length prove a dreamer of dreams, and a seer of visions. In the mean while I beg leave to make you a present of a dream, which may serve to lull your readers till such time as you yourself shall think fit to gratify the public with any of your nocturnal discoveries.

"You must understand, Sir, I had yesterday been reading and ruminating upon that passage where Momus is said to have found fault with the make of a man, because he had not a window in his breast. The moral of this story is very obvious, and means no more than that the heart of a man is so full of wiles and artifices, treachery and deceit, that there is no guessing at what he is from his speeches and outward appearances. I was immediately reflecting how happy each of the sexes would be, if there was a window in the breast of every one that makes or receives love. What protestations and perjuries would be saved on the one side, what hypocrisy and dissimulation on the other? I am myself very far gone in this passion for Aurelia, a woman of an unsearchable heart. I would give the world to know the secrets of it, and particularly whether I am really in her good graces, or if not, who is the happy person.

"I fell asleep in this agreeable reverie, when on a sudden methought Aurelia lay by my side. I was placed by her in the posture of Milton's Adam, and

> With looks of cordial love hung over her enamour'd.

As I cast my eye upon her bosom, it appeared to be all of crystal, and so wonderfully transparent, that I saw every thought in her heart. The first images I discovered in it were fans, silks, ribbons, laces, and many other gew-gaws, which lay so thick together, that the whole heart was nothing else but a toy-shop. These all faded away and vanished, when immediately I discerned a long train of coaches and six, equipages and liveries, that ran through the heart, one after another, in a very great hurry for above half an hour together.

After this, looking very attentively, I observed the whole space to be filled with a hand of cards, in which I could see distinctly three mattadors. There then followed a quick succession of different scenes. A playhouse, a church, a court, a puppet-show, rose up one after another, till at last they all of them gave place to a pair of new shoes, which kept footing in the heart for a whole hour. These were driven off at last by a lap-dog, who was succeeded by a Guinea pig, a squirrel, and a monkey. I myself, to my no small joy, brought up the rear of these worthy favourites. I was ravished at being so happily posted and in full possession of the heart: but as I saw the little figure of myself simpering, and mightily pleased with its situation, on a sudden the heart methought gave a sigh, in which, as I found afterwards, my little representative vanished; for, upon applying my eye, I found my place taken up by an ill-bred, awkward puppy, with a money-bag under each arm. This gentleman, however, did not keep his station long before he yielded it up to a wight as disagreeable as himself, with a white stick in his hand. These three last figures represented to me in a lively manner the conflicts in Aurelia's heart between Love, Avarice and Ambition. For we jostled one another out by turns, and disputed the post for a great while. But, at last, to my unspeakable satisfaction, I saw myself entirely settled in it. I was so transported with my success, that I could not forbear hugging my dear piece of crystal, when, to my unspeakable mortification I awaked, and found my mistress metamorphosed into a pillow.

"This is not the first time I have been thus disappointed."

"O venerable Nestor, if you have any skill in dreams, let me know whether I have the same place in the real heart, that I had in the visionary one: to tell you truly, I am perplexed to death between hope and fear. I was very sanguine till eleven o'clock this morning, when I overheard an unlucky old woman

telling her neighbour, that dreams always went by contraries. I did not, indeed, before much like the crystal heart, remembering that confounded simile in Valentinian, of a maid, *as cold as crystal, never to be thaw'd.* Besides, I verily believe, if I had slept a little longer, that awkward whelp, with his money bags, would certainly have made his second entrance. If you can tell the fair one's mind, it will be no small proof of your art, for, I dare say, it is more than she herself can do. Every sentence she speaks is a riddle; all that I can be certain of is, that I am her and

"Your humble servant,

"PETER PUZZLE."

No. 107. TUESDAY, JULY 14.

——————*tentanda via est*—————— VIRG

I HAVE lately entertained my reader with two or three letters from a traveller, and may possibly, in some of my future papers, oblige him with more from the same hand. The following one comes from a projector, which is a sort of correspondent, as diverting as a traveller: his subject having the same grace of novelty to recommend it, and being equally adapted to the curiosity of the reader. For my own part, I have always had a particular fondness for a project, and may say, without vanity, that I have a pretty tolerable genius that way myself. I could mention some which I have brought to maturity, others which have miscarried, and many more which I have yet by me, and are to take their fate in the world when I see a proper juncture. I had a hand in the land-bank, and was consulted with upon the reformation of manners. I have had several designs upon the Thames and the New River, not to mention my refinements upon lot-

teries and insurances, and that never-to-be-forgotten project, which, if it had succeeded to my wishes, would have made gold as plentiful in this nation as tin or copper. If my countrymen have not reaped any advantages from these my designs, it was not for want of any good will towards them. They are obliged to me for my kind intentions as much as if they had taken effect. Projects are of a two-fold nature: the first arising from public-spirited persons, in which number I declare myself: the other proceeding from a regard to our private interest, of which nature is that in the following letter.

"SIR,

"A MAN of your reading knows very well that there were a set of men, in old Rome called by the name of Nomenclators, that is, in English, men who would call every one by his name. When a great man stood for any public office, as that of a tribune, a consul, or a censor, he had always one of those nomenclators at his elbow, who whispered in his ear the name of every one he met with, and by that means enabled him to salute every Roman citizen by his name when he asked him for his vote. To come to my purpose, I have with much pains and assiduity qualified myself for a nomenclator to this great city, and shall gladly enter upon my office as soon as I meet with suitable encouragement. I will let myself out by the week to any curious country gentleman or foreigner. If he takes me with him in a coach to the ring, I will undertake to teach him, in two or three evenings, the names of the most celebrated persons who frequent that place. If he plants me by his side in the pit, I will call over to him, in the same manner, the whole circle of beauties that are disposed among the boxes, and, at the same time, point out to him the persons who ogle them from their respective stations. I need not tell you that I may be of the same use in any other public assembly. Nor do I only profess the teaching of names, but of things.

Upon the sight of a reigning beauty, I shall mention her admirers, and discover her gallantries, if they are of public notoriety. I shall likewise mark out every toast, the club in which she was elected, and the number of votes that were on her side. Not a woman shall be unexplained that makes a figure either as a maid, a wife, or a widow. The men too shall be set out in their distinguishing characters, and declared whose properties they are. Their wit, wealth, or good humour, their persons, stations, and titles, shall be described at large.

"I have a wife who is a nomenclateress, and will be ready, on any occasion, to attend the ladies. She is of a much more communicative nature than myself, and is acquainted with all the private history of London and Westminster, and ten miles round. She has fifty private amours, which nobody yet knows any thing of but herself, and thirty clandestine marriages that have not been touched by the tip of a tongue. She will wait upon any lady at her own lodgings, and talk, by the clock, after the rate of three guineas an hour.

"N. B. She is a near kinswoman of the author of the New Atalantis.

"I need not recommend to a man of your sagacity the usefulness of this project, and do therefore beg your encouragement of it, which will lay a very great obligation upon

"Your humble servant."

After this letter from my whimsical correspondent, I shall publish one of a more serious nature, which deserves the utmost attention of the public, and in particular of such who are lovers of mankind. It is on no less a subject, than that of discovering the longitude, and deserves a much higher name than that of a project, if our language afforded any such term. But all I can say on this subject will be superfluous, when the reader sees the names of those persons by

whom this letter is subscribed, and who have done me the honour to send it me. I must only take notice, that the first of these gentlemen is the same person who has lately obliged the world with that noble plan, entitled, A Scheme of the Solar System, with the Orbits of the Planets and Comets belonging thereto. Described from Dr. Halley's accurate Table of Comets, Philosoph. Transact. No. 297, founded on Sir Isaac Newton's wonderful Discoveries, by William Whiston, M. A.

To Nestor Ironside, Esq. at Button's Coffee-house, near Covent-Garden.

"SIR, London, July 11, 1713.

"HAVING a discovery of considerable importance to communicate to the public, and finding that you are pleased to concern yourself in any thing that tends to the common benefit of mankind, we take the liberty to desire the insertion of this letter into your Guardian. We expect no other recommendation of it from you, but the allowing it a place in so useful a paper. Nor do we insist on any protection from you, if what we propose should fall short of what we pretend to; since any disgrace, which in that case must be expected, ought to lie wholly at our own doors, and to be entirely borne by ourselves, which we hope we have provided for by putting our own names to this paper.

"It is well known, Sir, to yourself, and to the learned, and trading, and sailing world, that the great defect of the art of navigation is, that a ship at sea has no certain method, in either her eastern or western voyages, or even in her less distant sailing from the coasts, to know her longitude, or how much she is gone eastward or westward; as it can easily be known in any clear day or night, how much she is gone northward or southward: the several methods by lunar eclipses, by those of Jupiter's satellites, by the appulses

of the moon to fixed stars, and by the even motions of pendulum clocks and watches, upon how solid foundations soever they are built, still failing in long voyages at sea when they come to be practised; and leaving the poor sailors to the great inaccuracy of a log-line, or dead reckoning. This defect is so great, and so many ships have been lost by it, and this has been so long and so sensibly known by trading nations, that great rewards are said to be publicly offered for its supply. We are well satisfied, that the discovery we have to make as to this matter, is easily intelligible by all, and readily to be practised at sea as well as at land; that the latitude will thereby be likewise found at the same time; and that with proper changes it may be made as universal as the world shall please; nay, that the longitude and latitude may be generally hereby determined to a greater degree of exactness than the latitude itself is now usually found at sea. So that on all accounts we hope it will appear very worthy the public consideration. We are ready to disclose it to the world, if we may be assured that no other persons shall be allowed to deprive us of those rewards which the public shall think fit to bestow for such a discovery; but do not desire actually to receive any benefit of that nature, until Sir Isaac Newton himself, with such other proper persons as shall be chosen to assist him, have given their opinion in favour of this discovery. If Mr. Ironside pleases so far to oblige the public as to communicate this proposal to the world, he will also lay a great obligation on

"His very humble servants,

"Will. Whiston,
"Humphry Ditton."

No. 108. WEDNESDAY, JULY 15.

Abietibus juvenes patriis et montibus æqui. VIRG.

I DO not care for burning my fingers in a quarrel, but since I have communicated to the world a plan, which has given offence to some gentlemen whom it would not be very safe to disoblige, I must insert the following remonstrance; and at the same time promise those of my correspondents who have drawn this upon themselves, to exhibit to the public any such answer as they shall think proper to make to it.

"MR. GUARDIAN,

"I WAS very much troubled to see the two letters which you lately published concerning the Short Club. You cannot imagine what airs all the little pragmatical fellows about us have given themselves since the reading of those papers. Every one cocks and struts upon it, and pretends to overlook us who are two foot higher than themselves. I met with one the other day who was at least three inches above five foot, which you know is the statutable measure of that club. This overgrown runt has struck off his heels, lowered his foretop, and contracted his figure, that he might be looked upon as a member of this new-erected society; nay, so far did his vanity carry him, that he talked familiarly of Tom Tiptoe, and pretends to be an intimate acquaintance of Tim Tuck. For my part, I scorn to speak any thing to the diminution of these little creatures, and should not have minded them had they been still shuffled among the crowd. Shrubs and underwoods look well enough while they grow within the shade of oaks and cedars, but when these pigmies pretend to draw themselves out from the rest of the world, and form themselves into a body, it is time for us, who are men of figure, to look about us. If the

ladies should once take a liking to such a diminutive race of lovers, we should, in a little time, see mankind epitomised, and the whole species in miniature; daisy roots would grow a fashionable diet. In order therefore to keep our posterity from dwindling, and fetch down the pride of this aspiring race of upstarts; we have here instituted a Tall Club.

"As the short club consists of those who are under five foot, ours is to be composed of such as are above six. These we look upon as the two extremes and antagonists of the species; considering all those as neuters who fill up the middle space. When a man rises above six foot he is a hypermeter, and may be admitted into the tall club.

"We have already chosen thirty members, the most sightly of all her majesty's subjects. We elected a president, as many of the ancients did their kings, by reason of his height, having only confirmed him in that station above us which nature had given him. He is a Scotch Highlander, and within an inch of a show. As for my own part I am but a sesquipedal, having only six foot and a half of stature. Being the shortest member of the club, I am appointed secretary. If you saw us all together you would take us for the sons of Anak. Our meetings are held like the old Gothic parliaments, *sub dio*, in open air; but we shall make an interest, if we can, that we may hold our assemblies in Westminster-hall when it is not term-time. I must add, to the honour of our club, that it is one of our society who is now finding out the longitude. The device of our public seal is a crane grasping a pigmy in his right foot.

"I know the short club value themselves very much upon Mr. Distich, who may possibly play some of his Pantameters upon us, but, if he does, he shall certainly be answered in Alexandrines. For we have a poet among us of a genius as exalted as his stature, and who is very well read in Longinus's treatise concerning the sublime. Besides, I would have Mr. Distich con-

sider, that if Horace was a short man, Musæus, who makes such a noble figure in Virgil's sixth Æneid, was taller by the head and shoulders than all the people of Elysium. I shall therefore confront his *lepidissimum homuncionem* (a short quotation and fit for a member of their club) with one that is much longer, and there fore more suitable to a member of ours.

> *Quos circumfusos sic est affata Sibylla,*
> *Musæum ante omnes: medium nam plurima turba*
> *Hunc habet, atque humeris extantem suspicit altis.*

"If, after all, this society of little men proceed as they have begun, to magnify themselves and lessen men of higher stature, we have resolved to make a detachment, some evening or other, that shall bring away their whole club in a pair of panniers, and imprison them in a cupboard which we have set apart for that use, till they have made a public recantation. As for the little bully, Tim Tuck, if he pretends to be choleric, we shall treat him like his friend little Dicky, and hang him upon a peg till he comes to himself. I have told you our design, and let their little Machiavel prevent it if he can.

"This is, Sir, the long and the short of the matter. I am sensible I shall stir up a nest of wasps by it, but let them do their worst. I think that we serve our country by discouraging this little breed, and hindering it from coming into fashion. If the fair sex look upon us with an eye of favour, we shall make some attempts to lengthen out the human figure, and restore it to its ancient procerity. In the mean time we hope old age has not inclined you in favour of our antagonists, for I do assure you, Sir, we are all your high admirers, though none more than,

"SIR, yours, &c."

No. 109. THURSDAY, JULY 16.

Pugnabat tunicâ sed tamen illa tegi. OVID.

I HAVE received many letters from persons of all conditions in reference to my late discourse concerning the Tucker. Some of them are filled with reproaches and invectives. A lady who subscribes herself Teraminta, bids me, in a very pert manner, mind my own affairs, and not pretend to meddle with their linen; for that they do not dress for an old fellow, who cannot see them without a pair of spectacles. Another, who calls herself Bubnelia, vents her passion in scurrilous terms; an old ninny-hammer, a dotard, a nincompoop, is the best language she can afford me. Florella indeed expostulates with me upon the subject, and only complains that she is forced to return a pair of stays, which were made in the extremity of the fashion, that she might not be thought to encourage peeping.

But, if on the one side, I have been used ill, (the common fate of all reformers,) I have on the other side received great applauses and acknowledgments for what I have done, in having put a seasonable stop to this unaccountable humour of stripping, that was got among our British ladies. As I would much rather the world should know what is said to my praise, than to my disadvantage, I shall suppress what has been written to me by those who have reviled me on this occasion, and only publish those letters which approve my proceedings.

"SIR,

"I AM to give you thanks in the name of half a dozen superannuated beauties, for your paper of the 6th instant. We all of us pass for women of fifty, and a man of your sense knows how many additional years

are always to be thrown into female computations of this nature. We are very sensible that several young flirts about town had a design to cast us out of the fashionable world, and to leave us in the lurch by some of their late refinements. Two or three of them have been heard to say, that they would kill every old woman about town. In order to it, they began to throw off their clothes as fast as they could, and have played all those pranks which you have so seasonably taken notice of. We were forced to uncover after them, being unwilling to give out so soon, and be regarded as veterans in the *beau monde*. Some of us have already caught our deaths by it. For my own part, I have not been without a cold ever since this foolish fashion came up. I have followed it thus far with the hazard of my life, and how much further I must go nobody knows, if your paper does not bring us relief. You may assure yourself that all the antiquated necks about town are very much obliged to you. Whatever fires and flames are concealed in our bosoms, (in which perhaps we vie with the youngest of the sex,) they are not sufficient to preserve us against the wind and weather. In taking so many old women under your care, you have been a real Guardian to us, and saved the life of many of your contemporaries. In short, we all of us beg leave to subscribe ourselves,

"Most venerable NESTOR,

"Your most humble servants and sisters."

I am very well pleased with this approbation of my good sisters. I must confess I have always looked on the tucker to be the *decus et tutamen*, the ornament and defence of the female neck. My good old lady, the Lady Lizard, condemned this fashion from the beginning, and has observed to me, with some concern, that her sex at the same time they are letting down their stays, are tucking up their petticoats, which grow shorter and shorter every day. The leg discovers it-

self in proportion with the neck. But I may possibly take another occasion of handling this extremity, it being my design to keep a watchful eye over every part of the female sex, and to regulate them from head to foot. In the mean time I shall fill up my paper with a letter which comes to me from another of my obliged correspondents.

"DEAR GUARDEE,

"THIS comes to you from one of those *untuckered* ladies whom you were so sharp upon on Monday was se'nnight. I think myself mightily beholden to you for the reprehension you then gave us. You must know I am a famous olive beauty. But though this complexion makes a very good face, when there are a couple of black, sparkling eyes set in it, it makes but a very indifferent neck. Your fair women therefore thought of this fashion to insult the olives and the brunetts. They know very well that a neck of ivory does not make so fine a show as one of alabaster. It is for this reason, Mr. Ironside, that they are so liberal in their discoveries. We know very well, that a woman, of the whitest neck in the world, is to you no more than a woman of snow; but Ovid, in Mr. Duke's translation of him, seems to look upon it with another eye, when he talks of Corinna, and mentions

————Her heaving breast,
Courting the hand, and suing to be prest.

"Women of my complexion ought to be more modest, especially since our faces debar us from all artificial whitenings. Could you examine many of these ladies who present you with such beautiful snowy chests, you would find that they are not all of a piece. Good Father Nestor, do not let us alone till you have shortened our necks, and reduced them to their ancient standard.

"I am your most obliged humble servant,

"OLIVIA."

I shall have a just regard to Olivia's remonstrance, though at the same time I cannot but observe that her modesty seems to be entirely the result of her complexion.

No. 110. FRIDAY, JULY 17.

——————Non ego paucis
Offendor maculis, quas aut incuria fudit
Aut humana parum cavit natura—— HOR.

THE candour which Horace shows in the motto of my paper, is that which distinguishes a critic from a caviller. He declares that he is not offended with those little faults in a poetical composition, which may be imputed to inadvertency, or to the imperfection of human nature. The truth of it is, there can be no more a perfect work in the world than a perfect man. To say of a celebrated piece that there are faults in it, is in effect to say no more, than that the author of it was a man. For this reason, I consider every critic that attacks an author in high reputation as the slave in the Roman triumph, who was to call out to the conqueror, "Remember, Sir, that you are a man." I speak this in relation to the following letter, which criticises the works of a great poet, whose very faults have more beauty in them than the most elaborate compositions of many more correct writers. The remarks are very curious and just, and introduced by a compliment to the work of an author, who I am sure would not care for being praised at the expence of another's reputation. I must therefore desire my correspondent to excuse me, if I do not publish either the preface or conclusion of his letter, but only the critical part of it.

"SIR,

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"Our tragedy writers have been notoriously defective in giving proper sentiments to the persons they introduce. Nothing is more common than to hear a heathen talking of angels and devils, the joys of heaven and the pains of hell, according to the Christian system. Lee's Alexander discovers himself to be a Cartesian in the first page of Oedipus.

——————The sun's sick too,
Shortly he'll be an earth———

"As Dryden's Cleomenes is acquainted with the Copernican hypothesis two thousand years before its invention.

I am pleas'd with my own work; Jove was not more
With infant nature, when his spacious hand
Had rounded this huge ball of earth and seas,
To give it the first push, and see it roll
Along the vast abyss——————

"I have now Mr. Dryden's Don Sebastian before me, in which I find frequent allusions to ancient history, and the old mythology of the heathen. It is not very natural to suppose a king of Portugal would be borrowing thoughts out of Ovid's Metamorphoses when he talked even to those of his own court, but to allude to these Roman fables when he talks to an emperor of Barbary, seems very extraordinary. But observe him how he defies him out of the classics in the following lines:

Why didst thou not engage me man to man,
And try the virtue of that Gorgon face
To stare me into statue?

Almeyda at the same time is more book-learned than Don Sebastian. She plays a Hydra upon the emperor that is full as good as the Gorgon.

O that I had the fruitful heads of Hydra,
That one might bourgeon where another fell!

Still would I give thee work, still, still, thou tyrant,
And hiss the with the last———————

"She afterwards, in allusion to Hercules, bids him 'lay down the lion's skin, and take the distaff;' and in the following speech utters her passion still more learnedly.

No, were we join'd, ev'n though it were in death,
Our bodies burning in one funeral pile,
The prodigy of Thebes would be renew'd,
And my divided flame should break from thine.

"The Emperor of Barbary shows himself acquainted with the Roman poets as well as either of his prisoners, and answers the foregoing speech in the same classic strain.

Serpent, I will engender poison with thee.
Our offspring, like the seed of dragons teeth,
Shall issue arm'd, and fight themselves to death.

"Ovid seems to have been Muley Molock's favourite author, witness the lines that follow:

She's still inexorable, still imperious
And loud, as if, like Bacchus, born in thunder.

"I shall conclude my remarks on his part, with that poetical complaint of his being in love, and leave my reader to consider how prettily it would sound in the mouth of an emperor of Morocco.

The god of Love once more has shot his fires
Into my soul, and my whole heart receives him.

"Muley Zeydan is as ingenious a man as his brother Muley Molock; as where he hints at the story of Castor and Pollux.

———————May we ne'er meet!
For, like the twins of Leda, when I mount
He gallops down the skies———

"As for the Mufti, we will suppose that he was bred up a scholar, and not only versed in the law of Mahomet, but acquainted with all kinds of polite learning. For this reason he is not at all surprised when

Dorax calls him a Phaeton in one place, and in another tells him he is like Archimedes.

"The Mufti afterwards mentions Ximenes, Albornoz, and Cardinal Wolsey, by name. The poet seems to think he may make every person, in his play, know as much as himself, and talk as well as he could have done on the same occasion. At least I believe every reader will agree with me, that the above-mentioned sentiments, to which I might have added several others, would have been better suited to the court of Augustus than that of Muley Molock. I grant they are beautiful in themselves, and much more so in that noble language which was peculiar to this great poet. I only observe that they are improper for the persons who make use of them. Dryden is, indeed, generally wrong in his sentiments. Let any one read the dialogue between Octavia and Cleopatra, and he will be amazed to hear a Roman lady's mouth filled with such obscene raillery. If the virtuous Octavia departs from her character, the loose Dolabella is no less inconsistent with himself, when, all of a sudden, he drops the Pagan, and talks in the sentiments of revealed religion.

——————Heav'n has but
Our sorrow for our sins, and then delights
To pardon erring man: sweet mercy seems
Its darling attribute, which limits justice;
As if there were degrees in infinite;
And infinite would rather want perfection
Than punish to extent——————

"I might show several faults of the same nature in the celebrated Aurenge-Zebe. The impropriety of thoughts in the speeches of the great Mogul and his empress has been generally censured. Take the sentiments out of the shining dress of words, and they would be too coarse for a scene in Billingsgate.

"* *

"I am, &c."

No. 111. SATURDAY, JULY 18.

Hic aliquis de gente hircosâ centurionum
Dicat: quod satis est sapio mihi; non ego curo
Esse quod Arcesilas, æruinnosique Solones. PERS.

I AM very much concerned when I see young gentlemen of fortune and quality so wholly set upon pleasures and diversions, that they neglect all those improvements in wisdom and knowledge which may make them easy to themselves and useful to the world. The greatest part of our British youth lose their figure, and grow out of fashion by that time they are five and twenty. As soon as the natural gaiety and amiableness of the young man wears off, they have nothing left to recommend them, but *lie by* the rest of their lives among the lumber and refuse of the species. It sometimes happens, indeed, that for want of applying themselves in due time to the pursuits of knowledge, that they take up a book in their declining years, and grow very hopeful scholars by that time they are three score. I must therefore earnestly press my readers, who are in the flower of their youth, to labour at those accomplishments which may set off their persons when their bloom is gone, and to *lay in* timely provisions for manhood and old age. In short, I would advise the youth of fifteen to be dressing up every day the man of fifty, or to consider how to make himself venerable at three score.

Young men who are naturally ambitious, would do well to observe how the greatest men of antiquity made it their ambition to excel all their contemporaries in knowledge. Julius Cæsar and Alexander, the most celebrated instances of human greatness, took a particular care to distinguish themselves by their skill in the arts and sciences. We have still extant several remains of the former, which justify the character given of him by the learned men of his own age. As

for the latter, it is a known saying of his, that he was more obliged to Aristotle who had instructed him, than to Philip who had given him life and empire. There is a letter of his recorded by Plutarch and Aulus Gellius, which he wrote to Aristotle upon hearing that he had published those lectures he had given him in private. This letter was written in the following words, at a time when he was in the height of his Persian conquests.

Alexander to Aristotle, greeting.

"You have not done well to publish your books of Select Knowledge; for what is there now in which I can surpass others, if those things which I have been instructed in are communicated to every body? For my own part, I declare to you, I would rather excel others in knowledge than in power.

"Farewell."

We see, by this letter, that the love of conquest was but the second ambition in Alexander's soul. Knowledge is, indeed, that which, next to virtue, truly and essentially raises one man above another. It finishes one half of the human soul. It makes being pleasant to us, fills the mind with entertaining views, and administers to it a perpetual series of gratifications. It gives ease to solitude, and gracefulness to retirement. It fills a public station with suitable abilities, and adds a lustre to those who are in the possession of them.

Learning, by which I mean all useful knowledge, whether speculative or practical, is, in popular and mixed governments, the natural source of wealth and honour. If we look into most of the reigns from the conquest, we shall find that the favourites of each reign have been those who have raised themselves. The greatest men are generally the growth of that particular age in which they flourish. A superior capacity for business, and a more extensive knowledge, are

the steps by which a new man often mounts to favour, and outshines the rest of his contemporaries. But when men are actually born to titles, it is almost impossible that they should fail of receiving an additional greatness, if they take care to accomplish themselves for it.

The story of Solomon's choice does not only instruct us in that point of history, but furnishes out a very fine moral to us, namely, that he who applies his heart to wisdom, does at the same time take the most proper method for gaining long life, riches, and reputation, which are very often not only the rewards, but the effects of wisdom.

As it is very suitable to my present subject, I shall first of all quote this passage in the words of sacred writ; and afterwards mention an allegory, in which this whole passage is represented by a famous French poet: not questioning but it will be very pleasing to such of my readers as have a taste of fine writing.

"In Gibeon the Lord appeared to Solomon in a dream by night: and God said, Ask what I shall give thee. And Solomon said, Thou hast showed unto thy servant David, my father, great mercy, according as he walked before thee in truth and in righteousness, and in uprightness of heart with thee, and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne as it is this day. And now, O Lord my God, thou hast made thy servant king instead of David my father: and I am but a little child: I know not how to go out or come in. Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people? And the speech pleased the Lord, that Solomon had asked this thing. And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life, neither hast asked riches for thyself, nor hast asked the life of thine enemies, but hast asked for thyself understanding to discern judgment; behold I

have done according to thy words: lo I have given thee a wise and understanding heart, so that there was none like thee before thee, neither after thee shall any arise like unto thee. And I have also given thee that which thou hast not asked, both riches and honour, so that there shall not be any among the kings like unto thee all thy days. And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days. And Solomon awoke, and behold it was a dream——"

The French poet has shadowed this story in an allegory, of which he seems to have taken the hint from the fable of the three goddesses appearing to Paris, or, rather, from the vision of Hercules, recorded by Xenophon, where Pleasure and Virtue are represented as real persons, making their court to the hero, with all their several charms and allurements. Health, Wealth, Victory, and Honour, are introduced, successively, in their proper emblems and characters, each of them spreading her temptations, and recommending herself to the young monarch's choice. Wisdom enters the last, and so captivates him with her appearance, that he gives himself up to her. Upon which she informs him, that those who appeared before her were nothing else but her equipage; and that, since he had placed his heart upon Wisdom, Health, Wealth, Victory, and Honour, should always wait on her as her handmaids.

No. 112. MONDAY, JULY 20.

——————————*udam*
Spernit humum fugiente pennâ. HOR.

THE philosophers of King Charles's reign were busy in finding out the art of flying. The famous Bishop

Wilkins was so confident of success in it, that he says he does not question but, in the next age, it will be as usual to hear a man call for his wings, when he is going a journey, as it is now to call for his boots. The humour so prevailed among the virtuosos of this reign, that they were actually making parties to go up to the moon together, and were more put to it in their thoughts how to meet with accommodations by the way, than how to get thither. Every one knows the story of the great lady, who, at the same time, was building castles in the air for their reception. I always leave such trite quotations to my reader's private recollection. For which reason, also, I shall forbear extracting out of authors several instances of particular persons who have arrived at some perfection in this art, and exhibited specimens of it before multitudes of beholders. Instead of this, I shall present my reader with the following letter from an artist, who is now taken up with this invention, and conceals his true name under that of Dædalus.

"MR. IRONSIDE,

"KNOWING that you are a great encourager of ingenuity, I think fit to acquaint you that I have made considerable progress in the art of flying. I flutter about my room two or three hours in a morning; and when my wings are on, can go above a hundred yards at a hop, step, and jump. I can fly already as well as a Turkey-cock, and improve every day. If I proceed as I have begun, I intend to give the world a proof of my proficiency in this art. Upon the next public thanksgiving-day, it is my design to sit astride the dragon upon Bow steeple, from whence, after the first discharge of the Tower guns, I intend to mount into the air, fly over Fleet-street, and pitch upon the May-pole in the Strand. From thence, by a gradual descent, I shall make the best of my way for St. James's Park, and light upon the ground near Rosamond's pond. This, I doubt not, will convince the

world that I am no pretender; but before I set out, I shall desire to have a patent for making of wings, and that none shall presume to fly, under pain of death, with wings of any other man's making. I intend to work for the court myself, and will have journeymen under me to furnish the rest of the nation. I likewise desire that I may have the sole teaching of persons of quality, in which I shall spare neither time nor pains, till I have made them as expert as myself. I will fly with the women upon my back for the first fortnight. I shall appear at the next masquerade, dressed up in my feathers and plumage like an Indian prince, that the quality may see how pretty they will look in their travelling habits. You know, Sir, there is an unaccountable prejudice to projectors of all kinds; for which reason, when I talk of practising to fly, silly people think me an owl for my pains; but, Sir, you know better things. I need not enumerate to you the benefits which will accrue to the public from this invention; as how the roads of England will be saved when we travel through these new *highways*, and how all family accounts will be lessened in the article of coaches and horses. I need not mention posts and packet-boats, with many other conveniences of life, which will be supplied this way. In short, Sir, when mankind are in possession of this art, they will be able to do more business in three score and ten years, than they could do in a thousand by the methods now in use. I therefore recommend myself and art to your patronage, and am,

"Your most humble servant."

I have fully considered the project of these our modern Dædalists, and am resolved so far to discourage it, as to prevent any person from flying in my time. It would fill the world with innumerable immoralities, and give such occasions for intrigues, as people cannot meet with who have nothing but legs to carry them. You should have a couple of lovers make a

midnight assignation upon the top of the monument, and see the cupola of St. Paul's covered with both sexes, like the outside of a pigeon-house. Nothing would be more frequent than to see a beau flying in at a garret window, or a gallant giving chase to his mistress, like a hawk after a lark. There would be no walking in a shady wood without springing a covey of toasts. The poor husband could not dream what was doing over his head: if he were jealous, indeed, he might clip his wife's wings; but what would this avail, when there were flocks of whore-masters perpetually hovering over his house? what concern would the father of a family be in all the time his daughter was upon the wing? Every heiress must have an old woman flying at her heels. In short, the whole air would be full of this kind of *Gibier*, as the French call it. I do allow, with my correspondent, that there would be much more business done than there is at present. However, should he apply for such a patent as he speaks of, I question not but there would be more petitions out of the city against it, than ever yet appeared against any other monopoly whatsoever. Every tradesman that cannot keep his wife a coach, could keep her a pair of wings; and there is no doubt but she would be every morning and evening taking the air with them.

I have here only considered the ill consequences of this invention in the influences it would have on love affairs: I have many more objections to make on other accounts; but these I shall defer publishing till I see my friend astride the dragon.

No. 113. TUESDAY, JULY 21.

——————Amphora cœpit
Institui, currente rotâ, cur urceus exit? HOR.

I LAST night received a letter from an honest citizen, who, it seems, is in his honey-moon. It is written by a plain man, on a plain subject, but has an air of good sense and natural honesty in it, which may perhaps please the public as much as myself. I shall not, therefore, scruple the giving it a place in my paper, which is designed for common use, and for the benefit of the poor as well as rich.

"GOOD MR. IRONSIDE, Cheapside, July 18.

"I HAVE lately married a very pretty body, who, being something younger and richer than myself, I was advised to go a wooing to her in a finer suit of clothes than I ever wore in my life; for I love to dress plain, and suitable to a man of my rank. However, I gained her heart by it. Upon the wedding-day, I put myself, according to custom, in another suit, fire-new, with silver buttons to it. I am so out of countenance among my neighbours, upon being so fine, that I heartily wish my clothes well worn out. I fancy every body observes me as I walk the street, and long to be in my old plain geer again. Besides, forsooth, they have put me in a silk night-gown and a gaudy fool's cap, and make me now and then stand in the window with it. I am ashamed to be dandled thus, and cannot look in the glass without blushing to see myself turned into such a pretty little master. They tell me I must appear in my wedding-suit for the first month, at least; after which I am resolved to come again to my every day's clothes, for at present every day is Sunday with me. Now, in my mind, Mr. Ironside, this is the wrongest way of proceeding in the world. When a man's person is new and unaccustomed to a young body, he does not want

any thing else to set him off. The novelty of the lover has more charms than a wedding-suit. I should think, therefore, that a man should keep his finery for the latter seasons of marriage, and not begin to dress till the honey-moon is over. I have observed, at a lord-mayor's feast, that the sweet-meats do not make their appearance until people are cloyed with beef and mutton, and begin to lose their stomachs. But, instead of this, we serve up delicacies to our guests when their appetites are keen, and coarse diet when their bellies are full. As bad as I hate my silver-buttoned coat and silk night-gown, I am afraid of leaving them off, not knowing whether my wife won't repent of her marriage, when she sees what a plain man she has to her husband. Pray, Mr. Ironside, write something to prepare her for it, and let me know whether you think she can ever love me in a hair button.

"I am, &c.

"P. S. I forgot to tell you of my white gloves, which, they say, too, I must wear all the first month."

My correspondent's observations are very just, and may be useful in low life; but to turn them to the advantage of people in higher stations, I shall raise the moral, and observe something parallel to the wooing and wedding suit, in the behaviour of persons of figure. After long experience in the world, and reflections upon mankind, I find one particular occasion of unhappy marriages, which, though very common, is not much attended to. What I mean is this: every man in the time of courtship, and in the first entrance of marriage, puts on a behaviour like my correspondent's holiday-suit, which is to last no longer than till he is settled in the possession of his mistress. He resigns his inclinations and understanding to her humour and opinion. He neither loves, nor hates, nor talks, nor thinks in contradiction to her. He is controled by a nod, mortified by a frown, and transported by a smile. The

poor young lady falls in love with this supple creature, and expects of him the same behaviour for life. In a little time she finds that he has a will of his own, that he pretends to dislike what she approves, and that, instead of treating her like a goddess, he uses her like a woman. What still makes this misfortune worse, we find the most abject flatterers degenerate into the greatest tyrants. This naturally fills the spouse with sullenness and discontent, spleen and vapour, which, with a little discreet management, make a very comfortable marriage. I very much approve of my friend Tom Truelove in this particular. Tom made love to a woman of sense, and always treated her as such during the whole time of courtship. His natural temper and good breeding hindered him from doing any thing disagreeable, as his sincerity and frankness of behaviour made him converse with her, before marriage, in the same manner he intended to continue to do afterwards. Tom would often tell her, "Madam, you see what sort of man I am. If you will take me with all my faults about me, I promise to mend rather than grow worse." I remember Tom was once hinting his dislike of some little trifle his mistress had said or done; upon which she asked him how he would talk to her after marriage, if he talked at this rate before? "No, Madam," says Tom; "I mention this now, because you are at your own disposal; were you at mine, I should be too generous to do it." In short, Tom succeeded, and has ever since been better than his word. The lady has been disappointed on the right side, and has found nothing more disagreeable in the husband than she discovered in the lover.

No. 114. WEDNESDAY, JULY 22.

Alveos accipite, et ceris opus infundite.
Fuci recusant, apibus conditio placet. PHÆDR.

I THINK myself obliged to acquaint the public, that the lion's head, of which I advertised them about a fortnight ago, is now erected at Button's coffee-house, in Russel-street, Covent-garden, where it opens its mouth at all hours for the reception of such intelligence as shall be thrown into it. It is reckoned an excellent piece of workmanship, and was designed by a great hand, in imitation of the antique Egyptian lion, the face of it being compounded out of that of a lion and a wizard. The features are strong and well furrowed. The whiskers are admired by all that have seen them. It is planted on the western side of the coffee-house, holding its paws under the chin upon a box, which contains every thing that he swallows. He is, indeed, a proper emblem of *Knowledge* and *Action*, being all head and paws.

I need not acquaint my readers, that my lion, like a moth or bookworm, feeds upon nothing but paper, and shall only beg of them to diet him with wholesome and substantial food. I must, therefore, desire that they will not gorge him either with nonsense or obscenity; and must likewise insist, that his mouth be not defiled with scandal, for I would not make use of him to revile the human species, and satarize those who are his betters. I shall not suffer him to worry any man's reputation, nor indeed fall on any person whatsoever, such only excepted as disgrace the name of this generous animal, and, under the title of lions, contrive the ruin of their fellow-subjects. I must desire likewise, that intriguers will not make a pimp of my lion, and by his means convey their thoughts to another. Those who are read in the History of the Popes observe, that the Leos have been the best, and the Innocents the

worst of that species, and I hope that I shall not be thought to derogate from my lion's character, by representing him as such a peaceable, good-natured, well-designed beast.

I intend to publish once every week the *Roarings of the Lion*, and hope to make him roar so loud as to be heard over all the British nation.

If my correspondents will do their parts in prompting him, and supplying him with suitable provision, I question not but the lion's head will be reckoned the best head in England.

There is a notion generally received in the world, that a lion is a dangerous creature to all women who are not virgins, which may have given occasion to a foolish report, that my lion's jaws are so contrived, as to snap the hands of any of the female sex, who are not thus qualified to approach it with safety. I shall not spend much time in exposing the falsity of this report, which I believe will not weigh any thing with women of sense: I shall only say, that there is not one of the sex, in all the neighbourhood of Covent-garden, who may not put her hand in his mouth with the same security as if she were a Vestal. However, that the ladies may not be deterred from corresponding with me by this method, I must acquaint them, that the coffee-man has a little daughter of about four years old, who has been virtuously educated, and will lend her hand, upon this occasion, to any lady that shall desire it of her.

In the mean time I must farther acquaint my fair readers, that I have thoughts of making a farther provision for them at my ingenious friend Mr. Motteux's, or at Corticelli's, or some other place frequented by the wits and beauties of the sex. As I have here a lion's head for the men, I shall there erect a unicorn's head for the ladies, and will so contrive it that they may put in their intelligence at the top of the horn, which shall convey it into a little receptacle at the

bottom, prepared for that purpose. Out of these two magazines I shall supply the town from time to time with what may tend to their edification, and, at the same time, carry on an epistolary correspondence between the two heads, not a little beneficial both to the public and to myself. As both these monsters will be very insatiable, and devour great quantities of paper, there will be no small use redound from them to that manufacture in particular.

The following letter having been left with the keeper of the lion, with a request from the writer that it may be the first morsel which is put into his mouth, I shall communicate it to the public as it came to my hand, without examining whether it be proper nourishment, as I intend to do for the future.

"MR. GUARDIAN,

"YOUR predecessor, the Spectator, endeavoured, but in vain, to improve the charms of the fair sex, by exposing their dress whenever it launched into extremities. Among the rest, the great petticoat came under his consideration, but in contradiction to whatever he has said, they still resolutely persist in this fashion. The form of their bottom is not, I confess, altogether the same; for whereas, before it was of an orbicular make, they now look as if they were pressed, so that they seem to deny access to any part but the middle. Many are the inconveniences that accrue to her majesty's loving subjects from the said petticoats, as hurting men's shins, sweeping down the ware of industrious females in the street, &c. I saw a young lady fall down the other day, and, believe me, Sir, she very much resembled an overturned bell without a clapper, Many other disasters I could tell you of that befall themselves as well as others, by means of this unwieldy garment. I wish, Mr. GUARDIAN, you would join with me in showing your dislike of such a monstrous fashion, and I hope when the ladies see it

is the opinion of two of the wisest men in England, they will be convinced of their folly.

"I am, SIR, your daily reader and admirer,

"TOM PLAIN."

No. 115. THURSDAY, JULY 23.

Ingenium par materia———— JUV.

WHEN I read rules of criticism, I immediately enquire after the works of the author who has written them, and by that means discover what it is he likes in a composition; for there is no question but every man aims at least at what he thinks beautiful in others. If I find by his own manner of writing that he is heavy and tasteless, I throw aside his criticisms with a secret indignation, to see a man without genius or politeness dictating to the world on subjects which I find are above his reach.

If the critic has published nothing but rules and observations in criticism, I then consider whether there be a propriety and elegance in his thoughts and words, clearness and delicacy in his remarks, wit and good-breeding in his raillery; but if, in the place of all these, I find nothing but dogmatical stupidity, I must beg such a writer's pardon if I have no manner of deference for his judgment, and refuse to conform myself to his taste.

> So Macer and Mundungus school the times,
> And write in rugged prose the softer rules of rhimes.
> Well do they play the careful critic's part,
> Instructing doubly by their matchless art:
> Rules for good verse they first with pains indite,
> Then show us what are bad, by what they write.
>
> Mr. CONGREVE TO SIR R. TEMPLE.

The greatest critics among the ancients are those who have the most excelled in all other kinds of com-

position, and have shown the height of good writing even in the precepts which they have given for it.

Among the moderns likewise, no critic has ever pleased, or been looked upon as authentic, who did not show, by his practice, that he was a master of the theory. I have now one before me, who, after having given many proofs of his performances both in poetry and prose, obliged the world with several critical works. The author I mean is Strada. His Prolusion on the style of the most famous among the ancient Latin poets who are extant, and have written in epic verse, is one of the most entertaining, as well as the most just pieces of criticism that I have ever read. I shall make the plan of it the subject of this day's paper.

It is commonly known, that Pope Leo the Tenth was a great patron of learning, and used to be present at the performances, conversations, and disputes of all the most polite writers of his time. Upon this bottom Strada founds the following narrative. When this pope was at his villa, that stood on an eminence on the banks of the Tiber, the poets contrived the following pageant or machine for his entertainment. They made a huge floating mountain, that was split at the top, in imitation of Parnassus. There were several marks on it that distinguished it for the habitation of heroic poets. Of all the Muses Calliope only made her appearance. It was covered up and down with groves of laurel. Pegasus appeared hanging off the side of a rock, with a fountain running from his heel. This floating Parnassus fell down the river to the sound of trumpets, and in a kind of epic measure, for it was rowed forward by *six* huge wheels, three on each side, that by their constant motion carried on the machine until it arrived before the pope's villa.

The representatives of the ancient poets were disposed in stations suitable to their respective characters. Statius was posted on the highest of the two summits, which was fashioned in the form of a preci-

pice, and hung over the rest of the mountain in a dreadful manner, so that people regarded him with the same terror and curiosity as they look upon a daring rope-dancer whom they expect to fall every moment.

Claudian was seated on the other summit, which was lower, and at the same time more smooth and even than the former. It was observed likewise to be more barren, and to produce, on some spots of it, plants that are unknown to Italy, and such as the gardeners call exotics.

Lucretius was very busy about the roots of the mountain, being wholly intent upon the motion and management of the machine; which was under his conduct, and was, indeed, of his invention. He was sometimes so engaged among the wheels, and covered with machinery, that not above half the poet appeared to the spectators, though, at other times, by the working of the engines, he was raised up, and became as conspicuous as any of the brotherhood.

Ovid did not settle in any particular place, but ranged over all Parnassus with great nimbleness and activity. But as he did not much care for the toil and pains that were requisite to climb the upper part of the hill, he was generally roving about the bottom of it.

But there was none who was placed in a more eminent station, and had a greater prospect under him than Lucan. He vaulted upon Pegasus with all the heat and intrepidity of youth, and seemed desirous of mounting into the clouds upon the back of him. But as the hinder feet of the horse stuck to the mountain, while the body reared up in the air, the poet, with great difficulty, kept himself from sliding off his back, insomuch that the people often gave him for gone, and cried out, every now and then, that he was tumbling.

Virgil, with great modesty in his looks, was seated by Calliope, in the midst of a plantation of laurels which grew thick about him, and almost covered him

with their shade. He would not, perhaps, have been seen in this retirement, but that it was impossible to look upon Calliope without seeing Virgil at the same time.

The poetical masquerade was no sooner arrived before the pope's villa, but they received an invitation to land, which they did accordingly. The hall prepared for their reception was filled with an audience of the greatest eminence for quality and politeness. The poets took their places, and repeated each of them a poem written in the style and spirit of those immortal authors whom they represented. The subjects of these several poems, with the judgment passed upon each of them, may be an agreeable entertainment for another day's paper.

No. 116. FRIDAY, JULY 24.

——————Ridiculum acri
Fortius et melius—————— HOR.

THERE are many little enormities in the world, which our preachers would be very glad to see removed; but at the same time dare not meddle with them, for fear of betraying the dignity of the pulpit. Should they recommend the Tucker in a pathetic discourse, their audiences would be apt to laugh out. I knew a parish, where the top woman of it used always to appear with a patch upon some part of the forehead: the good man of the place preached at it with great zeal for almost a twelvemonth; but instead of fetching out the spot which he perpetually aimed at, he only got the name of Parson Patch for his pains. Another is to this day called by the name of Dr. Topknot, for reasons of the same nature. I remember the clergy, during the time of Cromwell's usurpation, were very much taken up in reforming the female world, and showing the

vanity of those outward ornaments in which the sex so much delights. I have heard a whole sermon against a white-wash, and have known a coloured ribbon made the mark of the unconverted. The clergy of the present age are not transported with these indiscreet favours, as knowing that it is hard for a reformer to avoid ridicule, when he is severe upon subjects which are rather apt to produce mirth than seriousness. For this reason I look upon myself to be of great use to these good men; while they are employed in extirpating mortal sins, and crimes of a higher nature, I should be glad to rally the world out of indecencies and venial transgressions. While the doctor is curing distempers that have the appearance of danger or death in them, the Merry-Andrew has his separate packet for the meagrims and the tooth-ach.

Thus much I thought fit to premise before I resume the subject which I have already handled, I mean the naked bosoms of our British ladies. I hope they will not take it ill of me, if I still beg that they will be covered. I shall here present them with a letter on that particular, as it was yesterday conveyed to me through the lion's mouth. It comes from a Quaker, and is as follows:

"NESTOR IRONSIDE,

"OUR friends like thee. We rejoice to find thou beginnest to have a glimmering of the light in thee: we shall pray for thee, that thou mayst be more and more enlightened. Thou givest good advice to the women of this world to clothe themselves like unto our friends, and not to expose their fleshly temptations, for it is against the record. Thy lion is a good lion; he roareth loud, and is heard a great way, even unto the sink of Babylon; for the scarlet whore is governed by the voice of thy lion. Look on his order.

Rome, July 8, 1713. 'A placard is published here, forbidding women of whatsoever quality to go with naked breasts; and the priests are ordered not to ad-

mit the transgressors of this law to confession, nor to communion; neither are they to enter the cathedrals under these severe penalties.'

"These lines are faithfully copied from the nightly paper, with this title written over it, The Evening Post, from Saturday, July the 18th, to Tuesday, July the 21st.

"Seeing thy lion is obeyed at this distance, we hope the foolish women in thy own country will listen to thy admonitions. Otherwise thou art desired to make him still roar till all the beasts of the forest shall tremble. I must again repeat unto thee, friend Nestor, the whole brotherhood have great hopes of thee, and expect to see thee so inspired with the light, as thou mayst speedily become a great preacher of the word. I wish it heartily.

"Thine,

"in every thing that is praise-worthy,

Tom's coffee-house in Birchin-lane, the 23d day of the month called July.

"TOM TREMBLE."

It happens very oddly that the pope and I should have the same thought much about the same time. My enemies will be apt to say that we hold a correspondence together, and act by concert in this matter. Let that be as it will, I shall not be ashamed to join with his holiness in those particulars which are indifferent between us, especially when it is for the reformation of the finer half of mankind. We are both of us about the same age, and consider the fashion in the same view. I hope that it will not be able to resist his bull and my lion. I am only afraid that our ladies will take occasion from hence to show their zeal for the Protestant religion, and pretend to expose their naked bosoms only in opposition to popery.

No. 117. SATURDAY, JULY 25.

Cura pii Diis sunt———— OVID.

LOOKING over the late edition of Monsieur Boileau's works, I was very much pleased with the article which he has added to his notes on the translation of Longinus. He there tells us, that the sublime in writing rises either from the nobleness of the thought, the magnificence of the words, or the harmonious and lively turn of the phrase, and that the perfect sublime arises from all these three in conjunction together. He produces an instance of this perfect sublime in four verses from the Athaliah of Monsieur Racine. When Abner, one of the chief officers of the court, represents to Joad the high-priest, that the queen was incensed against him, the high-priest, not in the least terrified at the news, returns this answer.

Celui qui met un frein à la fureur des flots,
Scait aussi des méchans arrêter les complots.
Soumis avec respect à sa volonté sainte.
Je crains Dieu, cher Abner, et n'ai point d'autre crainte.

'He who ruleth the raging of the sea, knows also how to check the designs of the ungodly. I submit myself with reverence to his holy will. O Abner, I fear my God, and I fear none but him.' Such a thought gives no less a sublimity to human nature, than it does to good writing. This religious fear, when it is produced by just apprehensions of the Divine Power, naturally overlooks all human greatness that stands in competition with it, and extinguishes every other terror that can settle itself in the heart of man; it lessens and contracts the figure of the most exalted person; it disarms the tyrant and executioner, and represents to our minds the most enraged and the most powerful as altogether harmless and impotent.

There is no true fortitude which is not founded up-

on this fear, as there is no other principle of so settled and fixed a nature. Courage that grows from constitution very often forsakes a man when he has occasion for it; and when it is only a kind of instinct in the soul, breaks out on all occasions without judgment or discretion. That courage which proceeds from the sense of our duty, and from the fear of offending him that made us, acts always in a uniform manner, and according to the dictates of right reason.

What can the man fear, who takes care in all his actions to please a Being that is Omnipotent? A Being who is able to crush all his adversaries? A Being that can divert any misfortune from befalling him, or turn any such misfortune to his advantage? The person who lives with this constant and habitual regard to the great Superintendent of the world, is indeed sure that no real evil can come into his lot. Blessings may appear under the shape of pains, losses, and disappointments, but let him have patience, and he will see them in their proper figures. Dangers may threaten him, but he may rest satisfied that they will either not reach him, or that if they do, they will be the instruments of good to him. In short, he may look upon all crosses and accidents, sufferings and afflictions, as means which are made use of to bring him to happiness. This is even the worst of that man's condition whose mind is possessed with the habitual fear of which I am now speaking. But it very often happens, that those which appear evils in our own eyes, appear also as such to him who has human nature under his care, in which case they are certainly averted from the person who has made himself, by his virtue, an object of divine favour. Histories are full of instances of this nature, where men of virtue have had extraordinary escapes out of such dangers as have inclosed them, and which have seemed inevitable.

There is no example of this kind in Pagan history, which more pleases me than that which is recorded in the life of Timoleon. This extraordinary man was

famous for referring all his successes to Providence. Cornelius Nepos acquaints us, that he had in his house a private chapel, in which he used to pay his devotions to the goddess who represented Providence among the heathens. I think no man was ever more distinguished by the deity whom he blindly worshipped, than the great person I am speaking of, in several occurrences of his life, but particularly in the following one, which I shall relate out of Plutarch.

Three persons had entered into a conspiracy to assassinate Timoleon as he was offering up his devotions in a certain temple. In order to it, they took their several stands in the most convenient places for their purpose. As they were waiting for an opportunity to put their design in execution, a stranger having observed one of the conspirators, fell upon him and slew him. Upon which the other two, thinking their plot had been discovered, threw themselves at Timoleon's feet, and confessed the whole matter. This stranger, upon examination, was found to have understood nothing of the intended assassination, but having several years before had a brother killed by the conspirator, whom he here put to death, and having till now sought in vain for an opportunity of revenge, he chanced to meet the murderer in the temple, who had planted himself there for the above-mentioned purpose. Plutarch cannot forbear, on this occasion, speaking with a kind of rapture on the schemes of Providence, which, in this particular, had so contrived it, that the stranger should, for so great a space of time, be debarred the means of doing justice to his brother, until, by the same blow that revenged the death of one innocent man, he preserved the life of another.

For my own part, I cannot wonder that a man of Timoleon's religion should have his intrepidity and firmness of mind, or that he should be distinguished by such a deliverance as I have here related.

No. 118. MONDAY, JULY 27.

——————Largitor ingeni
Venter—————— PERS.

I AM very well pleased to find that my lion has given such universal content to all that have seen him. He has had a greater number of visitants than any of his brotherhood in the Tower. I this morning examined his maw, where, among much other food, I found the following delicious morsels.

To Nestor Ironside, Esq.

"MR. GUARDIAN,

"I AM a daily peruser of your papers. I have read over and over your discourse concerning the Tucker, as likewise your paper of Thursday, the 16th instant, in which you say it is your intention to keep a watchful eye over every part of the female sex, and to regulate them from head to foot. Now, Sir, being by profession a mantua-maker, who am employed by the most fashionable ladies about town, I am admitted to them freely at all hours, and seeing them both dressed and undressed, I think there is no person better qualified than myself to serve you (if your honour pleases) in the nature of a Lioness. I am in the whole secret of their fashion, and if you think fit to entertain me in this character, I will have a constant watch over them, and doubt not I shall send you from time to time such private intelligence, as you will find of use to you in your future papers.

"Sir, this being a new proposal, I hope you will not let me lose the benefit of it: but that you will first hear me roar before you treat with anybody else. As a sample of my intended services, I give you this timely notice of an improvement you will shortly see in the exposing of the female chest, which, in defiance of

your gravity, is going to be uncovered yet more and more; so that, to tell you truly, Mr. Ironside, I am in some fear lest my profession should in a little time become wholly unnecessary. I must here explain to you a small covering, if I may call it so, or rather an ornament for the neck, which you have not yet taken notice of. This consists of a narrow lace, or a small skirt of fine ruffled linen, which runs along the upper part of the stays before, and crosses the breasts, without rising to the shoulders; and being as it were a part of the tucker, yet kept in use, is therefore by a particular name called the Modesty-piece. Now, Sir, what I have to communicate to you at present is, that at a late meeting of the stripping ladies, in which were present several eminent toasts and beauties, it was resolved for the future to lay the modesty-piece wholly aside. It is intended at the same time to lower the stays considerably before, and nothing but the unsettled weather has hindered this design from being already put in execution. Some few indeed objected to this last improvement, but were overruled by the rest, who alleged it was their intention, as they ingenuously expressed it, to level their breast-works entirely, and to trust to no defence but their own virtue.

"I am, SIR,

"(if you please,) your secret servant,

"LEONILLA FIGLEAF."

"DEAR SIR,

"As by name, and duty bound, I yesterday brought in a prey of paper for my patron's dinner, but by the forwardness of his paws, he seemed ready to put it into his own mouth, which does not enough resemble its prototypes, whose throats are open sepulchres. I assure you, Sir, unless he gapes wider, he will sooner be felt than heard. Witness my hand,

"JACKALL."

To Nestor Ironside, Esq.

"SAGE NESTOR,

"LIONS being esteemed by naturalists the most generous of beasts, the noble and majestic appearance they make in poetry, wherein they so often represent the hero himself, made me always think that name very ill applied to a profligate set of men, at present going about seeking whom to devour; and though I cannot but acquiesce in your account of the derivation of that title to them, it is with great satisfaction I hear you are about to restore them to their former dignity, by producing one of that species so public-spirited, as to roar for reformation of manners. I will roar (says the clown in Shakespear) that it will do any man's heart good to hear me; I will roar, that I will make the duke say, let him roar again, let him roar again. Such success and such applause I do not question but your lion will meet with, whilst, like that of Sampson, his strength shall bring forth sweetness, and his entrails abound with honey.

"At the same time that I congratulate with the republic of beasts upon this honour done to their king, I must condole with us poor mortals, who, by distance of place, are rendered incapable of paying our respects to him, with the same assiduity as those who are ushered into his presence by the discreet Mr. Button. Upon this account, Mr. Ironside, I am become a suitor to you, to constitute an out-riding lion; or, if you please, a jackall or two, to receive and remit our homage in a more particular manner than is hitherto provided. As it is, our tenders of duty every now and then miscarry by the way, at least the natural self-love that makes us unwilling to think any thing that comes from us worthy of contempt, inclines us to believe so. Methinks it were likewise necessary to specify, by what means a present from a fair hand may reach his brin-

dled majesty, the place of his residence being very unfit for a lady's personal appearance.

"I am your most constant reader and admirer,

"N. R."

"DEAR NESTOR,

"IT is a well-known proverb, in a certain part of this kingdom, "love me, love my dog;" and I hope you will take it as a mark of my respect for your person, that I here bring a bit for your lion. * * * "

What follows being secret history, it will be printed in other papers; wherein the lion will publish his private intelligence.

No. 120. WEDNESDAY, JULY 29.

———Nothing lovelier can be found
In woman, than to study household good,
And good works in her husband to promote. MILTON.

A Bit for the Lion.

"SIR,

"AS soon as you have set up your unicorn, there is no question but the ladies will make him push very furiously at the *men;* for which reason I think it is good to be beforehand with them, and make the lion roar aloud at *female* irregularities. Among these, I wonder how their *gaming* has so long escaped your notice. You who converse with the sober family of the *Lizards*, are perhaps a stranger to these viragos; but what would you say, should you see a *sparkler* shaking her elbow for a whole night together, and thumping the table with a dice-box? or how would you like to hear the good widow lady herself returning to her house at midnight, and alarming the whole

street with a most enormous rap, after having sat up until that time at crimp or ombre? Sir, I am the husband of one of these female gamesters, and a great loser by it both in my rest and my pocket. As my wife reads your papers, one upon this subject might be of use both to her, and

"Your humble servant."

I should ill deserve the name of GUARDIAN, did I not caution all my fair wards against a practice, which, when it runs to excess, is the most shameful, but one, that the female world can fall into. The ill consequences of it are more than can be contained in this paper. However, that I may proceed in method, I shall consider them, First, as they relate to the *mind;* Secondly, as they relate to the *body.*

Could we look into the *mind* of a female gamester, we should see it full of nothing but *trumps* and *mattadores.* Her slumbers are haunted with kings, queens, and knaves. The day lies heavy upon her until the play-season returns, when, for half a dozen hours together, all her faculties are employed in shuffling, cutting, dealing, and sorting out a pack of cards, and no ideas to be discovered in a soul which calls itself rational, excepting little square figures of painted and spotted paper. Was the understanding, that divine part in our composition, given for such a use? Is it thus that we improve the greatest talent human nature is endowed with? What would a superior Being think, were he shown this intellectual faculty in a female gamester, and at the same time told that it was by this she was distinguished from brutes, and allied to angels?

When our women thus fill their imaginations with pips and counters, I cannot wonder at the story I have lately heard of a new-born child, that was *marked* with a five of clubs.

Their *passions* suffer no less by this practice than their understandings and imaginations. What hope

and fear, joy and anger, sorrow and discontent, break out all at once in a fair assembly, upon so noble an occasion as that of turning up a card? who can consider, without a secret indignation, that all those affections of the mind, which should be consecrated to their children, husbands, and parents, are thus vilely prostituted and thrown away upon a hand at loo? For my own part, I cannot but be grieved when I see a fine woman fretting and bleeding inwardly from such trivial motives; when I behold the face of an angel agitated and discomposed by the heart of a fury.

Our minds are of such a make, that they naturally give themselves up to every diversion which they are much accustomed to, and we always find that play, when followed with assiduity, engrosses the whole woman. She quickly grows uneasy in her own family, takes but little pleasure in all the domestic, innocent endearments of life, and grows more fond of *Pam* than of her husband. My friend Theophrastus, the best of husbands and of fathers, has often complained to me, with tears in his eyes, of the late hours he is forced to keep, if he would enjoy his wife's conversation. When she returns to me with joy in her face, it does not arise, says he, from the sight of her husband, but from the good luck she has had at cards. On the contrary, says he, if she has been a loser, I am doubly a sufferer by it. She comes home out of humour, is angry with every body, displeased with all I can do or say, and in reality for no other reason but because she has been throwing away my estate. What charming bedfellows and companions for life are men likely to meet with, that chuse their wives out of such women of vogue and fashion? what a race of worthies, what patriots, what heroes must we expect from mothers of this make?

I come in the next place to consider the ill consequences which gaming has on the *bodies* of our female adventurers. It is so ordered, that almost every thing which corrupts the soul, decays the body. The beau-

ties of the face and mind are generally destroyed by the same means. This consideration should have a particular weight with the female world, who were designed to please the eye, and attract the regard of the other half of the species. Now there is nothing that wears out a fine face like the vigils of the card-table, and those cutting passions which naturally attend them. Hollow eyes, haggard looks, and pale complexions, are the natural indications of a female gamester. Her morning sleeps are not able to repair her midnight watchings. I have known a woman carried off half dead from basset, and have many a time grieved to see a person of quality gliding by me in her chair at two o'clock in the morning, and looking like a spectre amidst a glare of flambeaux. In short, I never knew a thorough-paced female gamester hold her beauty two winters together.

But there is still another case in which the body is more endangered than in the former. All play debts must be paid in specie, or by an equivalent. The man that plays beyond his income pawns his estate; the woman must find out something else to mortgage when her pin-money is gone: the husband has his lands to dispose of, the wife her person. Now when the female body is once *dipped*, if the creditor be very importunate, I leave my reader to consider the consequences.

No. 121. THURSDAY, JULY 30.

Hinc exaudiri gemitus, iræque leonum. VIRG.

Roarings of the Lion.

"OLD NESTOR,

"EVER since the first notice you gave of the erection of that useful monument of yours in Button's coffee-house, I have had a restless ambition to imitate the

renowned London 'prentice, and boldly venture my hand down the throat of your lion. The subject of this letter is a relation of a club whereof I am a member, and which has made a considerable noise of late, I mean the Silent Club. The year of our institution is 1694, the number of members twelve, and the place of our meeting is Dumb's Alley, in Holborn. We look upon ourselves as the relics of the old Pythagoreans, and have this maxim in common with them, which is the foundation of our design, that "talking spoils company." The president of our society is one who was born deaf and dumb, and owes that blessing to nature, which in the rest of us is owing to industry alone. I find upon enquiry, that the greater part of us are married men, and such whose wives are remarkably loud at home: hither we fly for refuge, and enjoy at once the two greatest and most valuable blessings, company and retirement. When that eminent relation of yours, the Spectator, published his weekly papers, and gave us that remarkable account of his silence (for you must know, though we do not read, yet we inspect all such useful essays) we seemed unanimous to invite him to partake of our secrecy; but it was unluckily objected that he had just then published a discourse of his at his own club, and had not arrived to that happy inactivity of the tongue, which we expected from a man of his understanding. You will wonder, perhaps, how we managed this debate, but it will be easily accounted for, when I tell you that our fingers are as nimble and as infallible interpreters of our thoughts as other men's tongues are; yet, even this mechanic eloquence is only allowed upon the weightiest occasions. We admire the wise institutions of the Turks, and other eastern nations, where all commands are performed by officious mutes, and we wonder that the polite courts of christendom should come so far short of the majesty of the barbarians. Ben Jonson has gained an eternal reputation among us by his play, called The Silent Woman. Every

member here is another Morose while the club is sitting, but at home may talk as much and as fast as his family occasions require, without breach of statute. The advantages we find from this Quaker-like assembly are many. We consider, that the understanding of man is liable to mistakes, and his will fond of contradictions; that disputes, which are of no weight in themselves, are often very considerable in their effects. The disuse of the tongue is the only effectual remedy against these. All party concerns, all private scandal, all insults over another man's weaker reasons, must there be lost, where no disputes arise. Another advantage which follows from the first, (and which is very rarely to be met with) is, that we are all upon the same level in conversation. A wag of my acquaintance used to add a third, viz. that, if ever we debate, we are sure to have all our arguments at our fingers' ends. Of all Longinus's remarks, we are most enamoured with that excellent passage, where he mentions Ajax's silence as one of the noblest instances of the sublime, and (if you will allow me to be free with a namesake of yours) I should think that the everlasting story-teller, Nestor, had he been likened to the ass instead of our hero, he had suffered less by the comparison.

"I have already described the practice and sentiments of this society, and shall but barely mention the report of the neighbourhood, that we are not only as mute as fishes, but that we drink like fishes too; that we are like the Welshman's owl, though we do not sing, we pay it off with thinking. Others take us for an assembly of disaffected persons; nay, their zeal to the government has carried them so far as to send, last week, a party of constables to surprise us: you may easily imagine how exactly we represented the Roman senators of old, sitting with majestic silence, and undaunted at the approach of an army of Gauls. If you approve of our undertaking, you need not declare it to the world; your silence shall be interpreted as con-

sent given to the honourable body of mutes, and in particular to

"Your humble servant,

"NED MUM.

"P. S. We have had but one word spoken since the foundation, for which the member was expelled by the old Roman custom of bending back the thumb. He had just received the news of the battle of Hochstat, and being too impatient to communicate his joy, was unfortunately betrayed into a *lapsus linguæ*. We acted on the principles of the Roman Manlius; and, though we approved of the cause of his error as just, we condemned the effect as a manifest violation of his duty."

I never could have thought a dumb man would have roared so well out of my lion's mouth. My next pretty correspondent, like Shakespear's lion in Pyramus and Thisbe, roars as it were any nightingale.

"MR. IRONSIDE, July 28, 1713.

"I WAS afraid, at first, you were only in jest, and had a mind to expose our nakedness for the diversion of the town; but since I see that you are in good earnest, and have infallibility of your side, I cannot forbear returning my thanks to you for the care you take of us, having a friend who has promised me to give my letters to the lion, till we can communicate our thoughts to you through our own proper vehicle. Now, you must know, dear Sir, that if you do not take care to suppress this exorbitant growth of the female chest, all that is left of my waist must inevitably perish. It is at this time reduced to the depth of four inches, by what I have already made over to my neck. But if the stripping design, mentioned by Mrs. Figleaf yesterday, should take effect, Sir, I dread to think what it will come to. In short, there is no help

for it, my girdle and all must go. This is the naked truth of the matter. Have pity on me, then, my dear Guardian, and preserve me from being so inhumanly exposed. I do assure you that I follow your precepts as much as a young woman can, who will live in the world without being laughed at. I have no hooped petticoat, and when I am a matron will wear broad tuckers, whether you succeed or no. If the flying project takes, I intend to be the last in wings, being resolved in every thing to behave myself as becomes

"Your most obedient Ward."

No. 119. TUESDAY, JULY 28.

——— poetarum veniet manus, auxilio quæ
Sit mihi ——— Hor.

There is nothing which more shows the want of taste and discernment in a writer, than the decrying of an author in gross, especially of an author who has been the admiration of multitudes, and that, too, in several ages of the world. This, however, is the general practice of all illiterate and undistinguishing critics. Because Homer, and Virgil, and Sophocles have been commended by the learned of all times, every scribbler, who has no relish of their beauties, gives himself an air of rapture when he speaks of them. But as he praises these he knows not why, there are others whom he depreciates with the same vehemence and upon the same account. We may see after what a different manner Strada proceeds in his judgment on the Latin poets; for I intend to publish, in this paper, a continuation of that Prolusion which was the subject of the last Thursday. I shall therefore give my reader a short account, in prose, of every poem which was produced in the learned assembly there described; and if he is thoroughly con-

versant in the works of those ancient authors, he will see with how much judgment every subject is adapted to the poet who makes use of it, and with how much delicacy every particular poet's way of writing is characterised in the censure that is passed upon it. Lucan's representative was the first who recited before that august assembly. As Lucan was a Spaniard, his poem does honour to that nation, which, at the same time, makes the romantic bravery in the hero of it more probable.

Alphonso was the governor of a town invested by the Moors. During the blockade, they made his only son their prisoner, whom they brought before the walls, and exposed to his father's sight, threatening to put him to death, if he did not immediately give up the town. The father tells them, if he had a hundred sons, he would rather see them all perish than do an ill action, or betray his country. "But," says he, "if you take a pleasure in destroying the innocent, you may do it if you please: behold a sword for your purpose." Upon which he threw his sword from the wall, returned to his palace, and was able, at such a juncture, to sit down to the repast which was prepared for him. He was soon raised by the shouts of the enemy and the cries of the besieged. Upon returning again to the walls, he saw his son lying in the pangs of death; but, far from betraying any weakness at such a spectacle, he upbraids his friends for their sorrow, and returns to finish his repast.

Upon the recital of this story, which is exquisitely drawn up in Lucan's spirit and language, the whole assembly declared their opinion of Lucan in a confused murmur. The poem was praised or censured, according to the prejudices which every one had conceived in favour or disadvantage of the author. These were so very great, that some had placed him in their opinions above the highest, and others beneath the lowest of the Latin poets. Most of them, however, agreed that Lucan's genius was wonderfully great, but,

at the same time, too haughty and headstrong to be governed by art; and that his style was like his genius, learned, bold, and lively, but, withal, too tragical and blustering. In a word, that he chose rather a great than a just reputation; to which they added, that he was the first of the Latin poets who deviated from the purity of the Roman language.

The representative of Lucretius told the assembly that they would soon be sensible of the difference between a poet who was a native of Rome, and a stranger who had been adopted into it: after which he entered upon his subject, which I find exhibited to my hand in a speculation of one of my predecessors.

Strada, in the person of Lucretius, gives an account of a chimerical correspondence between two friends, by the help of a certain loadstone, which had such a virtue in it, that, if it touched two several needles, when one of the needles so touched began to move, the other, though at ever so great a distance, moved at the same time, and in the same manner. He tells us that the two friends, being each of them possessed of one of these needles, made a kind of dial-plate, inscribing it with the four-and-twenty letters, in the same manner as the hours of the day are marked upon the ordinary dial-plate. They then fixed one of the needles on each of these plates, in such a manner, that it could move round without impediment, so as to touch any of the four-and-twenty letters. Upon their separating from one another into distant countries, they agreed to withdraw themselves punctually into their closets at a certain hour of the day, and to converse with one another by means of this their invention. Accordingly, when they were some hundred miles asunder, each of them shut himself up in his closet at the time appointed, and immediately cast his eye upon his dial-plate. If he had a mind to write any thing to his friend, he directed his needle to every letter that formed the words which he had occasion for, making a little pause at the end of every word or

sentence, to avoid confusion. The friend, in the mean while, saw his own sympathetic needle moving of itself to every letter which that of his correspondent pointed at. By this means, they talked together across a whole continent, and conveyed their thoughts to one another in an instant, over cities or mountains, seas or deserts.

The whole audience were pleased with the artifice of the poet, who represented Lucretius, observing very well how he had laid asleep their attention to the simplicity of his style in some verses, and to the want of harmony in others, by fixing their minds to the novelty of his subject, and to the experiment which he related. Without such an artifice, they were of opinion that nothing would have sounded more harsh than Lucretius's diction and numbers. But it was plain that the more learned part of the assembly were quite of another mind. These allowed that it was peculiar to Lucretius, above all other poets, to be always doing or teaching something, that no other style was so proper to teach in, or gave a greater pleasure to those who had a true relish for the Roman tongue. They added, further, that if Lucretius had not been embarrassed with the difficulty of his matter, and a little led away by an affectation of antiquity, there could not have been any thing more perfect than his poem.

Claudian succeeded Lucretius, having chosen for his subject the famous contest between the nightingale and the lutanist, which every one is acquainted with, especially since Mr. Philips has so finely improved that hint in one of his pastorals.

He had no sooner finished, but the assembly rung with acclamations made in his praise. His first beauty, which every one owned, was the great clearness and perspicuity which appeared in the plan of his poem. Others were wonderfully charmed with the smoothness of his verse, and the flowing of his numbers, in which there were none of those elisions and

cuttings-off so frequent in the works of other poets. There were several, however, of a more refined judgment, who ridiculed that infusion of foreign phrases with which he had corrupted the Latin tongue, and spoke with contempt of the equability of his numbers, that cloyed and satiated the ear for want of variety: to which they likewise added a frequent and unseasonable affectation of appearing sonorous and sublime.

The sequel of this Prolusion shall be the work of another day.

No. 122. FRIDAY, JULY 31.

Nec magis expressi vultus per ahenea signa. HOR.

THAT I may get out of debt with the public as fast as I can, I shall here give them the remaining part of Strada's criticism on the Latin heroic poets. My readers may see the whole work in the three papers numbered 115, 119, 122. Those who are acquainted with the authors themselves, cannot but be pleased to see them so justly represented; and as for those who have never perused the originals, they may form a judgment of them from such accurate and entertaining copies. The whole piece will show, at least, how a man of genius (and none else should call himself a critic) can make the driest art a pleasing amusement.

THE SEQUEL OF STRADA'S PROLUSION.

The poet who personated Ovid gives an account of the chryso-magnet, or of the loadstone which attracts gold, after the same manner as the common loadstone attracts iron. The author, that he might express Ovid's way of thinking, derives this virtue to the chryso-magnet from a poetical metamorphosis.

"As I was sitting by a well," says he, "when I was a boy, my ring dropped into it, when immediately my father, fastening a certain stone to the end of a line, let it down into the well. It no sooner touched the surface of the water, but the ring leaped up from the bottom, and clung to it in such a manner, that he drew it out like a fish. My father, seeing me wonder at the experiment, gave me the following account of it. When Deucalion and Pyrrha went about the world to repair mankind, by throwing stones over their heads, the men who rose from them differed in their inclinations, according to the places on which the stones fell. Those which fell in the fields became plowmen and shepherds. Those which fell into the water produced sailors and fishermen. Those that fell among the woods and forests gave birth to huntsmen. Among the rest, there were several of them that fell upon mountains, that had mines of gold and silver in them. This last race of men immediately betook themselves to the search of these precious metals; but Nature, being displeased to see herself ransacked, withdrew these her treasures towards the centre of the earth. The avarice of man, however, persisted in its former pursuits, and ransacked her inmost bowels, in quest of the riches which they contained. Nature, seeing herself thus plundered by a swarm of miners, was so highly incensed, that she shook the whole place with an earthquake, and buried the men under their own works. The Stygian flames, which lay in the neighbourhood of these deep mines, broke out at the same time, with great fury, burning up the whole mass of human limbs and earth, until they were hardened and baked into stone. The human bodies that were delving in iron mines were converted into those common loadstones which attract that metal. Those which were in search of gold became chrysomagnets, and still keep their former avarice in their present state of petrefaction.

Ovid had no sooner given over speaking, but the

assembly pronounced their opinions of him. Several were so taken with his easy way of writing, and had so formed their tastes upon it, that they had no relish for any composition which was not framed in the Ovidian manner. A great many, however, were of a contrary opinion, until, at length, it was determined by a plurality of voices, that Ovid highly deserved the name of a witty man, but that his language was vulgar and trivial, and of the nature of those things which cost no labour in the invention, but are ready found out to a man's hand. In the last place, they all agreed that the greatest objection which lay against Ovid, both as to his life and writings, was his having too much wit; and that he would have succeeded better in both, had he rather checked than indulged it. Statius stood up next, with a swelling and haughty air, and made the following story the subject of his poem.

A German and a Portuguese, when Vienna was besieged, having had frequent contests of rivalry, were preparing for a single duel, when on a sudden the walls were attacked by the enemy. Upon this, both the German and Portuguese consented to sacrifice their private resentments to the public, and to see who could signalize himself most upon the common foe. Each of them did wonders in repelling the enemy from different parts of the wall. The German was at length engaged amidst a whole army of Turks, until his left arm, that held the shield, was unfortunately lopped off, and he himself so stunned with a blow he had received, that he fell down as dead. The Portuguese, seeing the condition of his rival, very generously flew to his succour, dispersed the multitudes that were gathered about him, and fought over him as he lay upon the ground. In the mean while, the German recovered from his trance, and rose up to the assistance of the Portuguese, who, a little while after, had his right arm, which held the sword, cut off by the blow of a sabre. He would have lost his life, at the same time, by a spear which was aimed at his

back, had not the German slain the person who was aiming at him. These two competitors for fame having received such mutual obligations, now fought in conjunction; and as the one was only able to manage the sword, and the other the shield, made up but one warrior betwixt them. The Portuguese covered the German, while the German dealt destruction among the enemy. At length, finding themselves faint with loss of blood, and resolving to perish nobly, they advanced to the most shattered part of the wall, and threw themselves down, with a huge fragment of it, upon the heads of the besiegers.

When Statius ceased, the old factions immediately broke out concerning his manner of writing. Some gave him very loud acclamations, such as he had received in his life time; declaring him the only man who had written in a style which was truly heroical, and that he was above all others in his fame as well as in his diction. Others censured him as one who went beyond all bounds in his images and expressions, laughing at the cruelty of his conceptions, the rumbling of his numbers, and the dreadful pomp and bombast of his expressions. There were, however, a few select judges, who moderated between both these extremes, and pronounced upon Statius, that there appeared in his style much poetical heat and fire, but, withal, so much smoke as sullied the brightness of it. That there was a majesty in his verse, but that it was the majesty rather of a tyrant than of a king. That he was often towering among the clouds, but often met with the fate of Icarus. In a word, that Statius was among the poets, what Alexander the Great is among heroes, a man of great virtues and of great faults.

Virgil was the last of the ancient poets who produced himself upon this occasion. His subject was the story of Theutilla; which being so near that of Judith, in all its circumstances, and at the same time translated by a very ingenious gentleman, in one of

Mr. Dryden's miscellanies, I shall here give no farther account of it. When he had done, the whole assembly declared the works of this great poet a subject rather for their admiration than for their applause, and that if any thing was wanting in Virgil's poetry, it was to be ascribed to a deficiency in the art itself, and not in the genius of this great man. There were, however, some envious murmurs and detractions heard among the crowd, as if there were very frequently verses in him which flagged, or wanted spirit, and were rather to be looked upon as faultless than beautiful. But these injudicious censures were heard with a general indignation.

I need not observe to my learned reader, that the foregoing story of the German and Portuguese is almost the same, in every particular, with that of the two rival soldiers in Cæsar's Commentaries. This Prolusion ends with the performance of an Italian poet, full of those little witticisms and conceits which have infected the greatest part of modern poetry.

No. 123. SATURDAY, AUGUST 1.

——— Hic murus aheneus esto
Nil conscire sibi ——— HOR.

THERE are a sort of knight-errants in the world, who, quite contrary to those in romance, are perpetually seeking adventures to bring virgins into distress, and to ruin innocence. When men of rank and figure pass away their lives in these criminal pursuits and practices, they ought to consider that they render themselves more vile and despicable than any innocent man can be, whatever low station his fortune or birth have placed him in. Title and ancestry render a good man more illustrious, but an ill one more contemptible.

Thy father's merit sets thee up to view,
And plants thee in the fairest point of light,
To make thy virtues or thy faults conspicuous. CATO.

I have often wondered that these deflowerers of innocence, though dead to all the sentiments of virtue and honour, are not restrained by compassion and humanity. To bring sorrow, confusion, and infamy into a family, to wound the heart of a tender parent, and stain the life of a poor, deluded young woman with a dishonour that can never be wiped off, are circumstances, one would think, sufficient to check the most violent passion in a heart that has the least tincture of pity and good-nature. Would any one purchase the gratification of a moment at so dear a rate, and entail a lasting misery on others, for such a transient satisfaction to himself? Nay, for a satisfaction that is sure, at some time or other, to be followed with remorse? I am led to this subject by two letters which came lately to my hands. The last of them is, it seems, the copy of one sent by a mother to one who had abused her daughter; and though I cannot justify her sentiments, at the latter end of it, they are such as might arise in a mind which had not yet recovered its temper after so great a provocation. I present the reader with it as I received it, because I think it gives a lively idea of the affliction which a fond parent suffers on such an occasion.

"SIR, ————shire, July, 1713.

"THE other day I went into the house of one of my tenants, whose wife was formerly a servant in our family, and, by my grandmother's kindness, had her education with my mother from her infancy; so that she is of a spirit and understanding greatly superior to those of her own rank. I found the poor woman in the utmost disorder of mind and attire, drowned in tears, and reduced to a condition that looked rather like stupidity than grief. She leaned upon her arm over a table, upon which lay a letter folded up and

directed to a certain nobleman, very famous in our parts for low intrigue, or (in plainer words) for debauching country girls; in which number is the unfortunate daughter of my poor tenant, as I learn from the following letter written by her mother. I have sent you here a copy of it, which, made public in your paper, may perhaps furnish useful reflections to many men of figure and quality, who indulge themselves in a passion which they possess but in common with the vilest part of mankind.

"MY LORD,

"LAST night I discovered the injury you have done to my daughter. Heaven knows how long and piercing a torment that short-lived, shameful pleasure of yours must bring upon me; upon me, from whom you never received any offence. This consideration alone should have deterred a noble mind from so base and ungenerous an act. But, alas! what is all the grief that must be my share, in comparison of that with which you have requited her by whom you have been obliged? Loss of good name, anguish of heart, shame and infamy, are what must inevitably fall upon her, unless she gets over them by what is much worse, open impudence, professed lewdness, and abandoned prostitution. These are the returns you have made to her, for putting in your power all her livelihood and dependence, her virtue and reputation. O, my Lord, should my son have practised the like on one of your daughters!—I know you swell with indignation at the very mention of it, and would think he deserved a thousand deaths, should he make such an attempt upon the honour of your family. It is well, my Lord. And is then the honour of your daughter, whom still, though it had been violated, you might have maintained in plenty, and even luxury, of greater moment to her than to my daughter's, whose only sustenance it was? and must my son, void of all the advantages of a generous education, must he, I say, consider: and

may your Lordship be excused from all reflection? Eternal contumely attend that guilty title which claims exemption from thought, and arrogates to its wearers the prerogative of brutes. Ever cursed be its false lustre, which could dazzle my poor daughter to her undoing. Was it for this that the exalted merits and godlike virtues of your great ancestor were honoured with a coronet, that it might be a pander to his posterity, and confer a privilege of dishonouring the innocent and defenceless? At this rate the laws of rewards should be inverted, and he who is generous and good should be made a beggar and a slave; that industry and honest diligence may keep his posterity unspotted, and preserve them from ruining virgins, and making whole families unhappy. Wretchedness is now become my everlasting portion! Your crime, my Lord, will draw perdition even upon my head. I may not sue for forgiveness of my own failings and misdeeds, for I never can forgive yours; but shall curse you with my dying breath, and at the last tremendous day shall hold forth in my arms my much-wronged child, and call aloud for vengeance on her defiler. Under these present horrors of mind I could be content to be your chief tormentor, ever paying you mock reverence, and sounding in your ears, to your unutterable loathing, the empty title which inspired you with presumption to tempt, and overawed my daughter to comply.

"Thus have I given some vent to my sorrow, nor fear I to awaken you to repentance, so that your sin may be forgiven: the divine laws have been broken, but much injury, irreparable injury, has been also done to me, and the just judge will not pardon that until I do.

"MY LORD,

"Your conscience will help you to my name."

No. 124. MONDAY, AUGUST 3.

Quid fremat in terris violentius? JUV.

More Roarings of the Lion.

"MR. GUARDIAN,

"BEFORE I proceed to make you my proposals, it will be necessary to inform you, that an uncommon ferocity in my countenance, together with the remarkable flatness of my nose, and extent of my mouth, have long since procured me the name of Lion in this our university.

"The vast emolument that, in all probability, will accrue to the public from the roarings of my new-erected likeness at Button's, hath made me desirous of being as like him in that part of his character, as I am told I already am in all parts of my person. Wherefore I most humbly propose to you, that (as it is impossible for this one lion to roar, either long enough or loud enough against all the things that are roar-worthy in these realms) you would appoint him a sub-lion, as a *Præfectus Provinciæ*, in every county in Great Britain; and it is my request, that I may be instituted his under-roarer in this university, town, and county of Cambridge, as my resemblance does, in some measure, claim that I should.

"I shall follow my metropolitan's example, in roaring only against those enormities that are too slight and trivial for the notice or censures of our magistrates, and shall communicate my roarings to him monthly, or oftener, if occasion requires, to be inserted in your papers *cum privilegio*.

"I shall not omit giving informations of the improvement or decay of punning, and may chance to touch upon the rise and fall of tuckers; but I will roar aloud and spare not, to the terror of, at present, a very flourishing society of people, called *Loungers*,

gentlemen whose observations are mostly itinerant, and who think they have already too much good sense of their own, to be in need of staying at home to read other people's.

"I have, Sir, a raven that shall serve, by way of Jackall, to bring me in provisions, which I shall chaw and prepare for the digestion of my principal; and I do hereby give notice to all under my jurisdiction, that whoever are willing to contribute to this good design, if they will affix their informations to the leg or neck of the aforesaid raven or jackall, they will be thanfully received by their (but more particularly

"Your) humble servant,

From my Den, at ——— College, in Cambridge, July 29.

"LEO THE SECOND."

N. B. The raven won't bite.

"MR. IRONSIDE,

"HEARING that your unicorn is now in hand, and not questioning but his horn will prove a *cornu-copiæ* to you, I desire that, in order to introduce it, you will consider the following proposal.

"My wife and I intend a dissertation upon horns; the province she has chosen is, the planting of them, and I am to treat of their growth, improvement, &c. The work is like to swell so much upon our hands, that I am afraid we shall not be able to bear the charge of printing it without a subscription, wherefore I hope you will invite the city into it, and desire those who have any thing by them relating to that part of natural history, to communicate it to,

"SIR, your humble servant,

"HUMPHRY BINICORN."

"SIR,

"I HUMBLY beg leave to drop a song into your lion's mouth, which will very truly make him roar like

any nightingale. It is fallen into my hands by chance, and is a very fine imitation of the works of many of our English lyrics. It cannot but be highly acceptable to all those who admire the translations of Italian operas.

I.

Oh the charming month of May!
Oh the charming month of May!
When the breezes fan the treeses
Full of blossoms fresh and gay———
Full, &c.

II.

Oh what joys our prospects yield!
Charming joys our prospects yield!
In a new livery when we see every
Bush and meadow, tree and field———
Bush, &c.

III.

Oh how fresh the morning air!
Charming fresh the morning air!
When the zephyrs and the heifers
Their odoriferous breath compare———
Their, &c.

IV.

Oh how fine our evening walk!
Charming fine our evening walk!
When the nightingale delighting
With her song suspends our talk———
With her, &c.

V.

Oh how sweet at night to dream!
Charming sweet at night to dream!
On mossy pillows, by the trilloes
Of a gentle purling stream———
Of a, &c.

VI.

Oh how kind the country lass!
Charming kind the country lass!
Who, her cow bilking, leaves her milking
For a green gown on the grass———
For a, &c.

VII.

Oh how sweet it is to spy!
Charming sweet it is to spy!
At the conclusion her confusion,
Blushing cheeks, and down-cast eye——
Blushing, &c.

VIII.

Oh the cooling curds and cream!
Charming cooling curds and cream!
When all is over she gives her lover,
Who on her skimming-dish carves her name——
Who on, &c.

"MR. IRONSIDE, July 30.

"I HAVE always been very much pleased with the sight of those creatures, which being of a foreign growth, are brought into our island for show: I may say, there has not been a tiger, leopard, elephant, or hyghgeen, for some years past, in this nation, but I have taken their particular dimensions, and am able to give a very good description of them. But I must own, I never had a greater curiosity to visit any of these strangers than your lion. Accordingly I came yesterday to town, being able to wait no longer for fair weather; and made what haste I could to Mr. Button's, who readily conducted me to his den of state. He is really a creature of as noble a presence as I have seen, he has grandeur and good humour in his countenance, which command both our love and respect; his shaggy main and whiskers are peculiar graces. In short, I do not question but he will prove a worthy *supporter* of British honour and virtue, especially when assisted by the *unicorn*. You must think I would not wait upon him without a morsel to gain his favour, and had provided what I hoped would have pleased, but was unluckily prevented by the presence of a bear, which constantly, as I approached with my present, threw his eyes in my way, and stared me out of my resolution. I must not forget to tell you, my younger daughter and your ward is hard at work about her

tucker, having never from her infancy laid aside the modesty-piece. I am, venerable NESTOR,

"Your friend and servant, P. N."

"I was a little surprised, having read some of your lion's roarings, that a creature of such eloquence should want a tongue, but he has other qualifications which make good that deficiency."

No. 134. FRIDAY, AUGUST 14.

Matronæ præter faciem nil cernere possis,
Cætera, ni Catia est, demissâ veste tegentis. HOR.

MY lion having given over roaring for some time, I find that several stories have been spread abroad in the country to his disadvantage. One of my correspondents tells me, it is confidently reported of him, in their parts, that he is silenced by authority; another informs me, that he hears he was sent for by a messenger, who had orders to bring him away with all his papers, and that upon examination he was found to contain several dangerous things in his maw. I must not omit another report which has been raised by such as are enemies to me and my lion, namely, that he is starved for want of food, and that he has not had a good meals meat for this fortnight. I do hereby declare these reports to be altogether groundless; and since I am contradicting common fame, I must likewise acquaint the world, that the story of a two hundred pound bank-bill being conveyed to me through the mouth of my lion, has no foundation of truth in it. The matter of fact is this; my lion has not roared for these twelve days past, by reason that his prompters have put very ill words in his mouth, and such as he could not utter with common honour and decency. Notwithstanding the admonitions I have given my correspondents, many of them have crammed great quantities of scandal down his throat, others have

choked him with lewdness and ribaldry. Some of them have gorged him with so much nonsense, that they have made a very ass of him. On Monday last, upon examining, I found him an arrant French Tory, and the day after a virulent Whig. Some have been so mischievous as to make him fall upon his keeper, and give me very reproachful language; but as I have promised to restrain him from hurting any man's reputation, so my reader may be assured that I myself shall be the last man whom I will suffer him to abuse. However, that I may give general satisfaction, I have a design of converting a room in Mr. Button's house to the Lion's Library, in which I intend to deposit the several packets of letters and private intelligence which I do not communicate to the public. These manuscripts will in time be very valuable, and may afford good lights to future historians who shall give an account of the present age. In the mean while, as the lion is an animal which has a particular regard for chastity, it has been observed that mine has taken delight in roaring very vehemently against the untuckered neck, and, as far as I can find by him, is still determined to roar louder and louder, till that irregularity be thoroughly reformed.

"GOOD MR. IRONSIDE,

"I must acquaint you, for your comfort, that your lion is grown a kind of bull-beggar among the women where I live. When my wife comes home late from cards, or commits any other enormity, I whisper in her ear, partly betwixt jest and earnest, that *I will tell the lion of her*. Dear Sir, do not let them alone till you have made them put on their tuckers again. What can be a greater sign, that they themselves are sensible they have stripped too far, than their pretending to call a bit of linen, which will hardly cover a silver groat, their *modesty-piece?* It is observed, that this modesty-piece still sinks lower and lower, and who knows where it will fix at last?

"You must know, Sir, I am a Turkey merchant, and lived several years in a country where the women show nothing but their eyes. Upon my return to England I was almost out of countenance to see my pretty country-women laying open their charms with so much liberality, though at that time many of them were concealed under the modest shade of the tucker. I soon after married a very fine woman, who always goes in the extremity of the fashion. I was pleased to think, as every married man must, that I should make daily discoveries in the dear creature, which were unknown to the rest of the world. But since this new airy fashion is come up, every one's eye is as familiar with her as mine, for I can positively affirm, that her neck is grown eight inches within these three years. And what makes me tremble when I think of it, that pretty foot and ancle are now exposed to the sight of the whole world, which made my very heart dance within me, when I first found myself their proprietor. As in all appearance the curtain is rising, I find a parcel of rascally young fellows in the neighbourhood are in hopes to be presented with some new scene every day.

"In short, Sir, the tables are now quite turned upon me. Instead of being acquainted with her person more than other men, I have now the least share of it. When she is at home she is continually muffled up, and concealed in mobs, morning gowns, and handkerchiefs; but strips every afternoon to appear in public. For ought I can find, when she has thrown aside half her clothes, she begins to think herself half dressed. Now, Sir, if I may presume to say so, you have been in the wrong, to think of reforming this fashion, by showing the immodesty of it. If you expect to make female proselytes, you must convince them, that, if they would get husbands, they must not show all before marriage. I am sure, had my wife been dressed before I married her as she is at present, she would have satisfied a good half of my curiosity. Many a man has been hindered from laying out his money on

a show, by seeing the principal figures of it hung out before the door. I have often observed a curious passenger so attentive to these objects which he could see for nothing, that he took no notice of the master of the show, who was continually crying out, 'Pray, gentlemen, walk in.'

"I have told you at the beginning of this letter, how Mahomet's she-disciples are obliged to cover themselves; you have lately informed us, from the foreign newspapers, of the regulations which the pope is now making among the Roman ladies in this particular; and I hope our British dames, notwithstanding they have the finest skins in the world, will be content to show no more of them than what belongs to the face and to the *neck* properly speaking. Their being fair is no excuse for their being naked.

"You know, Sir, that in the beginning of the last century there was a sect of men among us who called themselves Adamites, and appeared in public without clothes. This heresy may spring up in the other sex, if you do not put a timely stop to it, there being so many in all public places, who show so great an inclination to be Evites.

"I am, SIR, &c."

No. 135. SATURDAY, AUGUST 15.

Virtute me involvo—————meâ HOR.

A GOOD conscience is to the soul what health is to the body: it preserves a constant ease and serenity within us, and more than countervails all the calamities and afflictions which can possibly befall us. I know nothing so hard for a generous mind to get over as calumny and reproach, and cannot find any method of quieting the soul under them, besides this single

one, of our being conscious to ourselves that we do not deserve them.

I have been always mightily pleased with that passage in Don Quixote, where the fantastical knight is represented as loading a gentleman of good sense with praises and eulogiums. Upon which the gentleman makes this reflection to himself: 'How grateful is praise to human nature! I cannot forbear being secretly pleased with the commendations I receive, though I am sensible it is a madman that bestows them on me.' In the same manner, though we are often sure that the censures which are passed upon us are uttered by those who know nothing of us, and have neither means nor abilities to form a right judgment of us, we cannot forbear being grieved at what they say.

In order to heal this infirmity, which is natural to the best and wisest of men, I have taken a particular pleasure in observing the conduct of the old philosophers, how they bore themselves up against the malice and detraction of their enemies.

The way to silence calumny, says Bias, is to be always exercised in such things as are praise-worthy. Socrates, after having received sentence, told his friends, that he had always accustomed himself to regard truth and not censure, and that he was not troubled at his condemnation, because he knew himself free from guilt. It was in the same spirit that he heard the accusations of his two great adversaries, who had uttered against him the most virulent reproaches. 'Anytus and Melitus,' says he, 'may procure sentence against me, but they cannot hurt me.' This divine philosopher was so well fortified in his own innocence, that he neglected all the impotence of evil tongues which were engaged in his destruction. This was properly the support of a good conscience, that contradicted the reports which had been raised against him, and cleared him to himself.

Others of the philosophers rather chose to retort the injury, by a smart reply, than thus to disarm it

with respect to themselves. They show that it stung them, though, at the same time, they had the address to make their aggressors suffer with them. Of this kind was Aristotle's reply to one who pursued him with long and bitter invectives. 'You,' says he, 'who are used to suffer reproaches, utter them with delight; I, who have not been used to utter them, take no pleasure in hearing them.' Diogenes was still more severe on one who spoke ill of him: 'Nobody will believe you when you speak ill of me, any more than they would believe me should I speak well of you.'

In these, and many other instances I could produce, the bitterness of the answer sufficiently testifies the uneasiness of mind the person was under who made it. I would rather advise my reader, if he has not in this case the secret consolation that he deserves no such reproaches as are cast upon him, to follow the advice of Epictetus. If any one speaks ill of thee, consider whether he has truth on his side; and if so, reform thyself, that his censures may not affect thee. When Anaximander was told, that the very boys laughed at his singing; 'Ay?' says he, 'then I must learn to sing better.' But of all the sayings of philosophers, which I have gathered together for my own use on this occasion, there are none which carry in them more candour and good sense than the two following ones of Plato. Being told that he had many enemies who spoke ill of him, 'It is no matter,' said he, 'I will live so that none shall believe them.' Hearing, at another time, that an intimate friend of his had spoken detractingly of him; 'I am sure he would not do it,' says he, 'if he had not some reason for it.' This is the surest, as well as the noblest way, of drawing the sting out of a reproach, and the true method of preparing a man for that great and only relief against the pains of calumny, *a good conscience.*

I designed in this essay, to show, that there is no happiness wanting to him who is possessed of this excellent frame of mind, and that no person can be

miserable who is in the enjoyment of it; but I find this subject so well treated in one of Dr. South's sermons, that I shall fill this Saturday's paper with a passage of it, which cannot but make the man's heart burn within him, who reads it with due attention.

That admirable author, having shown the virtue of a good conscience in supporting a man under the greatest trials and difficulties of life, concludes with representing its force and efficacy in the hour of death.

'The third and last instance, in which, above all others, this confidence towards God does most eminently show and exert itself, is at the time of death; which surely gives the grand opportunity of trying both the strength and worth of every principle. When a man shall be just about to quit the stage of this world, to put off his mortality, and to deliver up his last accounts to God; at which sad time his memory shall serve him for little else, but to terrify him with a frightful review of his past life, and his former extravagances stripped of all their pleasure, but retaining their guilt: what is it then that can promise him a fair passage into the other world, or a comfortable appearance before his dreadful Judge when he is there? not all the friends and interests, all the riches and honours under heaven, can speak so much as a word for him, or one word of comfort to him in that condition; they may possibly reproach, but they cannot relieve him.

'No; at this disconsolate time, when the busy tempter shall be more than usually apt to vex and trouble him, and the pains of a dying body to hinder and discompose him, and the settlement of worldly affairs to disturb and confound him; and, in a word, all things conspire to make his sick-bed grievous and uneasy: nothing can then stand up against all these ruins, and speak life in the midst of death, but a clear conscience.

'And the testimony of that shall make the comforts of heaven descend upon his weary head, like a refreshing dew, or shower upon a parched ground. It shall give him some lively earnests, and secret antici-

pations of his approaching joy. It shall bid his soul go out of the body undauntedly, and lift up its head with confidence before saints and angels. Surely the comfort, which it conveys at this season, is something bigger than the capacities of mortality, mighty and unspeakable, and not to be understood till it comes to be felt.

'And now, who would not quit all the pleasures, and trash, and trifles, which are apt to captivate the heart of man, and pursue the greatest rigours of piety, and austerities of a good life, to purchase to himself such a conscience, as, at the hour of death, when all the friendship in the world shall bid him adieu, and the whole creation turn its back upon him, shall dismiss the soul, and close his eyes with that blessed sentence, "Well done thou good and faithful servant, enter thou into the joy of thy Lord?"

No. 136. MONDAY, AUGUST 17.

Noctes atque dies patet atri janua ditis. VIRG.

SOME of our quaint moralists have pleased themselves with an observation, that there is but one way of coming into the world, but a thousand to go out of it. I have seen a fanciful dream written by a Spaniard, in which he introduces the person of Death metamorphosing himself, like another Proteus, into innumerable shapes and figures. To represent the fatality of fevers and agues, with many other distempers and accidents that destroy the life of man; Death enters first of all in a body of fire, a little after he appears like a man of snow, then rolls about the room like a cannon ball, then lies on the table like a gilded pill: after this he transforms himself, of a sudden, into a sword, then dwindles successively to a dagger, to a bodkin, to a crooked pin, to a needle, to a hair. The

Spaniard's design, by this allegory, was to show the many assaults to which the life of man is exposed, and to let his reader see that there was scarce any thing in nature so very mean and inconsiderable, but that it was able to overcome him and lay his head in the dust. I remember Monsieur Paschal, in his reflections on Providence, has this observation upon Cromwell's death. 'That usurper,' says he, 'who had destroyed the royal family in his own nation, who had made all the princes of Europe tremble, and struck a terror into Rome itself, was at last taken out of the world by a fit of the gravel. An atom, a grain of sand,' says he, 'that would have been of no significancy in any other part of the universe, being lodged in such a particular place, was an instrument of Providence to bring about the most happy revolution, and to remove from the face of the earth this troubler of mankind.' In short, swarms of distempers are every where hovering over us; casualties, whether at home or abroad, whether we wake or sleep, sit or walk, are planted about us in ambuscade; every element, every climate, every season, all nature is full of death.

There are more casualties incident to men than women, as battles, sea-voyages, with several dangerous trades and professions, that often prove fatal to the practioners. I have seen a treatise written by a learned physician on the distempers peculiar to those who work in stone or marble. It has been therefore observed by curious men, that, upon a strict examination, there are more males brought into the world than females. Providence, to supply this waste in the species, has made allowances for it by a suitable redundancy in the male sex. Those who have made the nicest calculations have found, I think, that, taking one year with another, there are about twenty boys produced to nineteen girls. This observation is so well grounded, that I will at any time lay five to four, that there appear more male than female infants in every weekly bill of mortality. And what can be a

more demonstrative argument for the superintendency of Providence?

There are casualties incident to every particular station and way of life. A friend of mine was once saying, that he fancied there would be something new and diverting in a country bill of mortality. Upon communicating this hint to a gentleman who was then going down to his seat, which lies at a considerable distance from London, he told me he would make a collection, as well as he could, of the several deaths that had happened in his county for the space of a whole year, and send them up to me in the form of such a bill as I mentioned. The reader will here see that he has been as good as his promise. To make it the more entertaining, he has set down, among the real distempers, some imaginary ones, to which the country people ascribed the deaths of some of their neighbours. I shall extract out of them such only as seem almost peculiar to the country, laying aside fevers, apoplexies, small-pox, and the like, which they have in common with towns and cities.

Of a six-bar gate, fox-hunters	4
Of a quick-set hedge	2
Two duels, viz.	
First, between a frying-pan and a pitch-fork	1
Second, between a joint-stool and a brown jug	1
Bewitched	13
Of an evil tongue	9
Crossed in love	7
Broke his neck in robbing a henroost	1
Cut finger turned to a gangrene by an old gentlewoman of the parish	1
Surfeit of curds and cream	2
Took cold sleeping at church	11
Of a sprain in his shoulder by saving his dog at a bull-baiting	1
Lady B——'s cordial water	2
Knocked down by a quart bottle	1

Frighted out of his wits by a headless dog with saucer eyes	1
Of October	25
Broke a vein in bawling for a knight of the shire	1
Old woman drowned upon trial of witchcraft	3
Climbing a crow's nest	1
Chalk and green apples	4
Led into a horse-pond by a Will of the Whisp	1
Died of a fright in an exercise of the trained bands	1
Over-ate himself at a house-warming	1
By the parson's bull	2
Vagrant beggars worried by the squire's house-dog	2
Shot by mistake	1
Of a mountebank doctor	6
Of the Merry-Andrew	1
Caught her death in a wet ditch	1
Old age	100
Foul distemper	0

No. 137. TUESDAY, AUGUST 18.

——————————Sanctus haberi
Justitiæque tenax, factis dictisque mereris?
Agnosco procerem—————————— JUV.

HORACE, Juvenal, Boileau, and indeed the greatest writers in almost every age, have exposed, with all the strength of wit and good sense, the vanity of a man's valuing himself upon his ancestors, and endeavoured to show that true nobility consists in virtue, not in birth. With submission, however, to so many great authorities, I think they have pushed this matter a little too far. We ought, in gratitude, to honour the posterity of those who have raised either the interest or reputation of their country, and by whose labours we ourselves are more happy, wise, or virtuous than we should have been without them. Besides, natu-

rally speaking, a man bids fairer for greatness of soul, who is the descendant of worthy ancestors, and has good blood in his veins, than one who is come of an ignoble and obscure parentage. For these reasons I think a man of merit, who is derived from an illustrious line, is very justly to be regarded more than a man of equal merit who has no claim to hereditary honours. Nay, I think those who are indifferent in themselves, and have nothing else to distinguish them but the virtues of their forefathers, are to be looked upon with a degree of veneration even upon that account, and to be more respected than the common run of men who are of low and vulgar extraction.

After having thus ascribed due honours to birth and parentage, I must however take notice of those who arrogate to themselves more honours than are due to them upon this account. The first are such who are not enough sensible that vice and ignorance taint the blood, and that an unworthy behaviour degrades and disennobles a man, in the eye of the world, as much as birth and family aggrandise and exalt him.

The second are those who believe a *new* man of an elevated merit is not more to be honoured than an insignificant and worthless man who is descended from a long line of patriots and heroes: or, in other words, behold with contempt a person who is such a man as the first founder of their family was, upon whose reputation they value themselves.

But I shall chiefly apply myself to those whose quality sits uppermost in all their discourses and behaviour. An empty man, of a great family, is a creature that is scarce conversible. You read his ancestry in his smile, in his air, in his eye-brow. He has, indeed, nothing but his nobility to give employment to his thoughts. Rank and precedency are the important points which he is always discussing within himself. A gentleman of this turn began a speech in one of King Charles's parliaments: "Sir, I had the honour to be born at a time——" upon which a rough, ho-

nest gentleman took him up short, "I would fain know what that gentleman means: is there any one in this house that has not had the honour to be born as well as himself?" The good sense which reigns in our nation has pretty well destroyed this starched behaviour among men who have seen the world, and know that every gentleman will be treated upon a foot of equality. But there are many, who have had their education among women, dependants, or flatterers, that lose all the respect which would otherwise be paid them, by being too assiduous in procuring it.

My Lord Froth has been so educated in punctilio, that he governs himself by a ceremonial in all the ordinary occurrences of life. He measures out his bow to the degree of the person he converses with. I have seen him in every inclination of the body, from a familiar nod to the low stoop in the salutation sign. I remember five of us, who were acquainted with one another, met together one morning at his lodgings, when a wag of the company was saying it would be worth while to observe how he would distinguish us at his first entrance. Accordingly, he no sooner came into the room, but casting his eye about, "My Lord such a one," says he, "your most humble servant. Sir Richard, your humble servant. Your servant, Mr. Ironside. Mr. Ducker, how do you do? Hah! Frank, are you there?"

There is nothing more easy than to discover a man whose heart is full of his family. Weak minds, that have imbibed a strong tincture of the nursery, younger brothers that have been brought up to nothing, superannuated retainers to a great house, have, generally, their thoughts taken up with little else.

I had some years ago an aunt of my own, by name Mrs. Martha Ironside, who would never marry beneath herself, and is supposed to have died a maid in the fourscorth year of her age. She was the chronicle of our family, and passed away the greatest part of the last forty years of her life in recounting the antiquity, marriages,

exploits, and alliances of the Ironsides. Mrs. Martha conversed generally with a knot of old virgins, who were likewise of good families, and had been very cruel all the beginning of the last century. They were every one of them as proud as Lucifer, but said their prayers twice a day, and in all other respects were the best women in the world. If they saw a fine petticoat at church, they immediately took to pieces the pedigree of her that wore it, and would lift up their eyes to heaven at the confidence of the saucy minx, when they found she was an honest tradesman's daughter. It is impossible to describe the pious indignation that would rise in them at the sight of a man who lived plentifully on an estate of his own getting. They were transported with zeal beyond measure, if they heard of a young woman's matching into a great family, upon account only of her beauty, her merit, or her money. In short, there was not a female within ten miles of them, that was in possession of a gold watch, a pearl necklace, or a piece of Mechlin lace, but they examined her title to it. My aunt Martha used to chide me, very frequently, for not sufficiently valuing myself. She would not eat a bit all dinner time, if, at an invitation, she found she had been seated below herself; and would frown upon me for an hour together, if she saw me give place to any man under a baronet. As I was once talking to her of a wealthy citizen, whom she had refused in her youth, she declared to me, with great warmth, that she preferred a man of quality, in his shirt, to the richest man upon the Change, in a coach and six. She pretended that our family was nearly related, by the mother's side, to half a dozen peers; but, as none of them knew any thing of the matter, we always keep it as a secret among ourselves. A little before her death, she was reciting to me the history of my forefathers; but dwelling a little longer than ordinary upon the actions of Sir Gilbert Ironside, who had a horse shot under him at Edghill fight, I gave an unfortunate *pish!* and asked, "What

was all this to me?" upon which she retired to her closet, and fell a scribbling for three hours together, in which time, as I afterwards found, she struck me out of her will, and left all she had to my sister Margaret, a wheedling baggage, that used to be asking questions about her great grandfather from morning to night. She now lies buried among the family of the Ironsides, with a stone over her, acquainting the reader that she died at the age of eighty years, a spinster, and that she was descended of the ancient family of the Ironsides. After which follows the genealogy, drawn up by her own hand.

No. 138. WEDNESDAY, AUGUST 19.

Incenditque animum famæ venientis amore. VIRG.

THERE is nothing which I study so much, in the course of these my daily dissertations, as variety. By this means, every one of my readers is sure, some time or other, to find a subject that pleases him; and almost every paper has some particular set of men for its advocates. Instead of seeing the number of my papers every day increasing, they would quickly lie as a drug upon my hands, did not I take care to keep up the appetite of my guests, and quicken it, from time to time, by something new and unexpected. In short, I endeavour to treat my reader in the same manner as Eve does the angel, in that beautiful description of Milton.

> So saying, with dispatchful looks in haste
> She turns, on hospitable thoughts intent,
> What choice to choose for delicacy best.
> What order, so contriv'd as not to mix
> Tastes, not well join'd, inelegant, but bring
> Taste after taste, upheld with kindliest change.
> Whatever earth, all-bearing mother yields,
> In India east or west, or middle shore,

In Pontus or the Punic coast, or where
Alcinous reign'd, fruit of all kinds, in coat
Rough or smooth rined, or bearded husk, or shell,
She gathers, tribute large, and on the board
Heaps with unsparing hand——— FIFTH BOOK.

If, by this method, I can furnish out a *splendida farrago*, according to the compliment lately paid me in a fine poem, published among the exercises of the last Oxford act, I have gained the end which I propose to myself.

In my yesterday's paper, I showed how the actions of our ancestors and forefathers should excite us to every thing that is great and virtuous; I shall here observe, that a regard to our posterity, and those who are to descend from us, ought to have the same kind of influence on a generous mind. A noble soul would rather die than commit an action that should make his children blush when he is in his grave, and be looked upon as a reproach to those who shall live a hundred years after him. On the contrary, nothing can be a more pleasing thought, to a man of eminence, than to consider that his posterity, who lie many removes from him, shall make their boast of his virtues, and be honoured for his sake.

Virgil represents this consideration as an incentive of glory to Æneas, when, after having shown him the race of heroes who were to descend from him, Anchises adds, with a noble warmth,

Et dubitamus adhuc virtutem extendere factis?

And doubt we yet through dangers to pursue
The paths of honour?——————— MR. DRYDEN.

Since I have mentioned this passage in Virgil, where Æneas was entertained with the view of his great descendants, I cannot forbear observing a particular beauty, which I do not know any one has taken notice of. The list which he has there drawn up was in general to do honour to the Roman name, but more particularly to compliment Augustus. For this rea-

son, Anchises, who shows Æneas most of the rest of his descendants in the same order that they were to make their appearance in the world, breaks his method for the sake of Augustus, whom he singles out immediately after having mentioned Romulus, as the most illustrious person who was to rise in that empire which the other had founded. He was impatient to describe his posterity raised to the utmost pitch of glory, and therefore passes over all the rest to come at this great man, whom, by this means, he implicitly represents as making the most conspicuous figure amongst them. By this artifice, the poet did not only give his emperor the greatest praise he could bestow upon him, but hindered his reader from drawing a parallel, which would have been disadvantageous to him, had he been celebrated in his proper place; that is, after Pompey and Cæsar, who each of them eclipsed the other in military glory.

Though there have been finer things spoken of Augustus than of any other man, all the wits of his age having tried to outrival one another on that subject, he never received a compliment, which, in my opinion, can be compared for sublimity of thought, to that which the poet here makes him. The English reader may see a faint shadow of it in Mr. Dryden's translation, for the original is inimitable.

Hic vir hic est, &c.

But next behold the youth of form divine,
Cæsar himself, exalted in his line;
Augustus, promis'd oft, and long foretold,
Sent to the realm that Saturn rul'd of old;
Born to restore a better age of gold.
Afric, and India, shall his pow'r obey,
He shall extend his propagated sway
Beyond the solar year, without the starry way.
Where Atlas turns the rolling heavens around,
And his broad shoulders with their light are crown'd.
At his foreseen approach, already quake
The Caspian kingdoms and Mæotian lake.
Their seers behold the tempest from afar;
And threat'ning oracles denounce the war.

Nile hears him knocking at his sevenfold gates;
And seeks his hidden spring, and fears his nephew's fates.
Nor Hercules more lands or labours knew,
Not though the brazen-footed hind he slew;
Freed Erymanthus from the foaming boar,
And dipp'd his arrows in Lernæan gore.
Nor Bacchus, turning from his Indian war,
By tigers drawn triumphant in his car,
From Nisus' top descending on the plains;
With curling vines around his purple reins.
And doubt we yet through dangers to pursue
The paths of honour? ———————

I could show, out of other poets, the same kind of vision as this in Virgil, wherein the chief persons of the poem have been entertained with the sight of those who were to descend from them; but, instead of that, I shall conclude with a rabbinical story, which has in it the oriental way of thinking, and is therefore very amusing.

"Adam," say the Rabbins, "a little after his creation, was presented with a view of all those souls who were to be united to human bodies, and take their turn after him upon the earth. Among others, the vision set before him the soul of David. Our great ancestor was transported at the sight of so beautiful an apparition; but, to his unspeakable grief, was informed that it was not to be conversant among men the space of one year.

Ostendent terris hunc tantùm fata, neque ultrà
Esse sinent.

Adam, to procure a longer life for so fine a piece of human nature, begged that three score and ten years (which he heard would be the age of man in David's time) might be taken out of his own life, and added to that of David. Accordingly," say the Rabbins, "Adam falls short of a thousand years, which was to have been the complete term of his life, by just so many years as make up the life of David. Adam having lived 930 years, and David 70."

This story was invented, to show the high opinion

which the Rabbins entertained of this man after God's own heart, whom the prophet, who was his own contemporary, could not mention without rapture, where he records the last poetical composition of David, 'of David the son of Jesse, of the man who was raised up on high, of the anointed of the God of Jacob, of the sweet psalmist of Israel.'

No. 139. THURSDAY, AUGUST 20.

——prisca fides facto, sed fama perennis. VIRG.

"MOST VENERABLE NESTOR,

"I FIND that every body is very much delighted with the voice of your lion. His roarings against the tucker have been most melodious and emphatical. It is to be hoped that the ladies will take warning by them, and not provoke him to greater outrages; for I observe that your lion, as you yourself have told us, is made up of mouth and paws. For my own part, I have long considered with myself how I might express my gratitude to this noble animal, that has so much the good of our country at his heart. After many thoughts on this subject, I have at length resolved to do honour to him, by compiling a history of his species, and extracting out of all authors whatever may redound to his reputation. In the prosecution of this design, I shall have no manner of regard to what Esop has said upon the subject, whom I look upon to have been a republican, by the unworthy treatment which he often gives to the king of beasts; and whom, if I had time, I could convict of falsehood and forgery in almost every matter of fact which he has related of this generous animal. Your romance writers are likewise a set of men whose authority I shall build upon very little in this case. They all of them are born with a

particular antipathy to lions, and give them no more quarter than they do giants, wherever they chance to meet them. There is not one of the seven champions, but, when he has nothing else to do, encounters with a lion, and, you may be sure, always gets the better of him. In short, a knight-errant lives in a perpetual state of enmity with this noble creature, and hates him more than all things upon the earth, except a dragon. Had the stories recorded of them by these writers been true, the whole species would have been destroyed before now. After having thus renounced all fabulous authorities, I shall begin my memoirs of the lion with a story related of him by Aulus Gellius, and extracted by him out of Dion Cassius, an historian of undoubted veracity. It is the famous story of Androcles, the Roman slave, which I premise for the sake of my learned reader, who needs go no farther in it, if he has read it already.

"Androcles was the slave of a noble Roman, who was proconsul of Afric. He had been guilty of a fault, for which his master would have put him to death, had not he found an opportunity to escape out of his hands, and fled into the deserts of Numidia. As he was wandering among the barren sands, and almost dead with heat and hunger, he saw a cave in the side of a rock. He went into it, and finding at the farther end of it a place to sit down upon, rested there for some time. At length, to his great surprise, a huge, overgrown lion entered at the mouth of the cave, and seeing a man at the upper end of it, immediately made towards him. Androcles gave himself for gone; but the lion, instead of treating him as he expected, laid his paw upon his lap, and, with a complaining kind of voice, fell a licking his hand. Androcles, after having recovered himself a little from the fright he was in, observed the lion's paw to be exceedingly swelled by a large thorn that stuck in it. He immediately pulled it out, and, by squeezing the paw very gently, made a great deal of corrupt matter run out of it, which pro-

bably freed the lion from the great anguish he had felt for some time before. The lion left him, upon receiving this good office from him, and soon after returned with a fawn which he had just killed. This he laid down at the feet of his benefactor, and went off again in pursuit of his prey. Androcles, after having sodden the flesh of it by the sun, subsisted upon it until the lion had supplied him with another. He lived many days in this frightful solitude, the lion catering for him with great assiduity. Being tired, at length, of this savage society, he was resolved to deliver himself up into his master's hands, and suffer the worst effects of his displeasure, rather than be thus driven out from mankind. His master, as was customary for the proconsuls of Afric, was at that time getting together a present of all the largest lions that could be found in the country, in order to send them to Rome, that they might furnish out a show to the Roman people. Upon his poor slave's surrendering himself into his hands, he ordered him to be carried away to Rome, as soon as the lions were in readiness to be sent, and that, for his crime, he should be exposed to fight with one of the lions in the amphitheatre, as usual, for the diversion of the people. This was all performed accordingly. Androcles, after such a strange run of fortune, was now in the area of the theatre, amidst thousands of spectators, expecting every moment when his antagonist would come out upon him. At length, a huge, monstrous lion leaped out from the place where he had been kept, hungry, for the show. He advanced with great rage towards the man, but, on a sudden, after having regarded him a little wistfully, fell to the ground, and crept towards his feet with all the signs of blandishment and caress. Androcles, after a short pause, discovered that it was his old Numidian friend, and immediately renewed his acquaintance with him. Their mutual congratulations were very surprising to the beholders, who, upon hearing an account of the whole matter from An-

drocles, ordered him to be pardoned, and the lion to be given up into his possession. Androcles returned, at Rome, the civilities which he had received from him in the deserts of Afric. Dion Cassius says, that he himself saw the man leading the lion about the streets of Rome, the people every where gathering about them, and repeating to one another, "*Hic est leo hospes hominis, hic est homo medicus leonis.*" "This is the lion who was the man's host, this is the man who was the lion's physician."

No. 140. FRIDAY, AUGUST 21.

——— *quibus incendi jam frigidus ævo*
Laomedontiades, vel Nestoris hernia possit. JUV.

I HAVE lately received a letter from an astrologer in Moorfields, which I have read with great satisfaction. He observes to me, that my lion at Button's Coffee-house was very luckily erected in the very month when the sun was in Leo. He farther adds, that, upon conversing with the above-mentioned Mr. Button, (whose other name, he observes, is Daniel, a good omen still, with regard to the lion, his cohabitant), he had discovered the very hour in which the said lion was set up; and that, by the help of other lights, which he had received from the said Mr. Button, he had been able to calculate the nativity of the lion. This mysterious philosopher acquaints me that the sign of Leo in the heavens immediately precedes that of Virgo; "by which," says he, "is signified the natural love and friendship the lion bears to virginity, and not only to virginity, but to such matrons, likewise, as are pure and unspotted;" from whence he foretels the good influence which the roarings of my lion are likely to have over the female world, for the purifying of their behaviour, and bettering of their

manners. He then proceeds to inform me, that, in the most exact astrological schemes, the lion is observed to affect, in a more particular manner, the legs and the neck, as well as to allay the power of the Scorpion, in those parts which are allotted to that fiery constellation. From hence, he very naturally prognosticates that my lion will meet with great success, in the attacks he has made on the untuckered stays and short petticoat; and that, in a few months, there will not be a female bosom or ancle uncovered in Great Britain. He concludes, that by the rules of his art, he foresaw, five years ago, that both the pope and myself should, about this time, unite our endeavours in this particular, and that sundry mutations and revolutions would happen in the female dress.

I have another letter by me, from a person of a more volatile and airy genius, who, finding this great propension in the fair sex to go uncovered, and, thinking it impossible to reclaim them entirely from it, is for compounding the matter with them, and finding out a middle expedient between nakedness and clothing. He proposes, therefore, that they should imitate their great grandmothers, the Briths or Picts, and paint the parts of their bodies which are uncovered with such figures as shall be most to their fancy. "The bosom of the coquette," says he, "may bear the figure of a Cupid, with a bow in his hand, and his arrow upon the string. The prude might have a Pallas, with a shield and Gorgon's head." In short, by this method, he thinks every woman might make very agreeable discoveries of herself, and at the same time show us what she would be at. But, by my correspondent's good leave, I can by no means consent to spoil the skin of my pretty countrywomen. They could find no colours half so charming as those which are natural to them; and though, like the old Picts, they painted the sun itself upon their bodies, they would still change for the worse, and conceal something more beautiful than what they exhibited.

I shall, therefore, persist in my first design, and endeavour to bring about the reformation in neck and legs, which I have so long aimed at. Let them but raise their stays and let down their petticoats, and I have done. However, as I will give them space to consider of it, I design this for the last time that my lion shall roar upon the subject during this season, which I give public notice of for the sake of my correspondents, that they may not be at an unnecessary trouble or expence in furnishing me with any informations relating to the tucker before the beginning of next winter, when I may again resume that point, if I find occasion for it. I shall not, however, let it drop, without acquainting my reader that I have written a letter to the pope upon it, in order to encourage him in his present good intentions, and that we may act by concert in this matter. Here follows the copy of my letter.

To Pope Clement the Eighth, Nestor Ironside, greeting.

"DEAR BROTHER,

"I HAVE heard, with great satisfaction, that you have forbidden your priests to confess any woman, who appears before them without a tucker, in which you please me well. I do agree with you, that it is impossible for the good man to discharge his office, as he ought, who gives an ear to those alluring penitents that discover their hearts and necks to him at the same time. I am labouring, as much as in me lies, to stir up the same spirit of modesty among the women of this island, and should be glad we might assist one another in so good a work. In order to it, I desire that you will send me over the length of a Roman lady's neck, as it stood before your late prohibition. We have some, here, who have necks of one, two, and three foot in length, some that have necks which reach down to their middles, and, indeed, some who

may be said to be all neck and no body. I hope, at the same time you observe the stays of your female subjects, that you have also an eye to their petticoats, which rise in this island daily. When the petticoat reaches but to the knee, and the stays fall to the fifth rib, (which I hear is to be the standard of each, as it has been lately settled in a junto of the sex), I will take care to send you one of either sort, which I advertise you of beforehand, that you may not compute the stature of our English women from the length of their garments. In the mean time, I have desired the master of a vessel, who tells me that he shall touch at Civita Vecchia, to present you with a certain female machine, which, I believe, will puzzle your infallibility to discover the use of it. Not to keep you in suspense, it is what we call, in this country, a hooped-petticoat. I shall only beg of you to let me know whether you find any garment of this nature among all the relics of your female saints, and, in particular, whether it was ever worn by any of your twenty thousand virgin martyrs.

"Yours, *usque ad aras*,
"Nestor Ironside."

I must not dismiss this letter, without declaring myself a good Protestant, as I hint in the subscribing part of it. This I think necessary to take notice of, lest I should be accused, by an author of unexampled stupidity, for corresponding with the head of the Romish church.

No. 152. FRIDAY, SEPTEMBER 4.

Quin potiùs pacem æternam pactosque hymenæos
Exercemus ——— Virg.

There is no rule in Longinus which I more admire, than that wherein he advises an author, who would at-

tain to the sublime, and writes for eternity, to consider, when he is engaged in his composition, what Homer or Plato, or any other of those heroes in the learned world, would have said or thought upon the same occasion. I have often practised this rule, with regard to the best authors among the ancients, as well as among the moderns. With what success, I must leave to the judgment of others. I may, at least, venture to say, with Mr. Dryden, where he professes to have imitated Shakespear's style, that, in imitating such great authors, I have always excelled myself.

I have, also, by this means, revived several antiquated ways of writing, which, though very instructive and entertaining, had been laid aside, and forgotten for some ages. I shall in this place only mention those allegories, wherein virtues, vices, and human passions, are introduced as real actors. Though this kind of composition was practised by the finest authors among the ancients, our countryman, Spenser, is the last writer of note who has applied himself to it with success.

That an allegory may be both delightful and instructive; in the first place, the fable of it ought to be perfect, and, if possible, to be filled with surprising turns and incidents. In the next, there ought to be useful morals and reflections couched under it, which still receive a greater value from their being new and uncommon; as also from their appearing difficult to have been thrown into emblematical types and shadows.

I was once thinking to have written a whole canto in the spirit of Spenser, and, in order to it, contrived a fable of imaginary persons and characters. I raised it on that common dispute between the comparative perfections and pre-eminence of the two sexes, each of which have very frequently had their advocates among the men of letters. Since I have not time to accomplish this work, I shall present my reader with the naked fable, reserving the embellishments of verse and poetry to another opportunity.

The two sexes, contending for superiority, were once at war with each other, which was chiefly carried on by their auxiliaries. The males were drawn up on the one side of a very spacious plain, the females on the other; between them was left a very large interval for their auxiliaries to engage in. At each extremity of this middle space lay encamped several bodies of neutral forces, who waited for the event of the battle before they would declare themselves, that they might then act as they saw occasion.

The main body of the male auxiliaries was commanded by Fortitude; that of the female by Beauty. Fortitude began the onset on Beauty, but found, to his cost, that she had such a particular witchcraft in her looks, as withered all his strength. She played upon him so many smiles and glances, that she quite weakened and disarmed him.

In short, he was ready to call for quarter, had not Wisdom come to his aid: this was the commander of the male right wing, and would have turned the fate of the day, had not he been timely opposed by Cunning, who commanded the left wing of the female auxiliaries. Cunning was the chief engineer of the fair army; but, upon this occasion, was posted, as I have here said, to receive the attacks of Wisdom. It was very entertaining to see the workings of these two antagonists; the conduct of the one, and the stratagems of the other. Never was there a more equal match. Those who beheld it gave the victory sometimes to the one, and sometimes to the other, though most declared the advantage was on the side of the female commander.

In the mean time the conflict was very great in the left wing of the army, where the battle began to turn to the male side. This wing was commanded by an old experienced officer, called Patience, and on the female side by a general known by the name of Scorn. The latter, that fought after the manner of the Parthians, had the better of it all the beginning of the

day: but being quite tired out with the long pursuits and repeated attacks of the enemy, who had been repulsed above a hundred times, and rallied as often, began to think of yielding. When, on a sudden, a body of neutral forces began to move. The leader was of an ugly look, and gigantic stature. He acted like a Drawcansir, sparing neither friend nor foe. His name was Lust. On the female side he was opposed by a select body of forces, commanded by a young officer, that had the face of a cherubim, and the name of Modesty. This beautiful young hero was supported by one of a more masculine turn, and fierce behaviour, called by men HONOUR, and by the gods, PRIDE. This last made an obstinate defence, and drove back the enemy more than once, but at length resigned at discretion.

The dreadful monster, after having overturned whole squadrons in the female army, fell among the males, where he made a more terrible havoc than on the other side. He was here opposed by Reason, who drew up all his forces against him, and held the fight in suspense for some time, but at length quitted the field.

After a great ravage on both sides, the two armies agreed to join against this common foe. And, in order to it, drew out a small chosen band, whom they placed by consent under the conduct of Virtue, who in a little time drove this foul, ugly monster out of the field.

Upon his retreat, a second neutral leader, whose name was Love, marched in between the two armies. He headed a body of ten thousand winged boys, that threw their darts and arrows promiscuously among both armies. The wounds they gave were not the wounds of an enemy. They were pleasing to those that felt them; and had so strange an effect, that they wrought a spirit of mutual friendship, reconciliation, and good-will in both sexes. The two armies now looked with cordial love on each other, and stretched out their arms with tears of joy, as longing

to forget old animosities, and embrace one another.

The last general of neutrals, that appeared in the field, was Hymen, who marched immediately after Love, and, seconding the good inclinations which he had inspired, joined the hands of both armies. Love generally accompanied him, and we recommended the the sexes, pair by pair, to his good offices.

But as it is usual enough for several persons to dress themselves in the habit of a great leader, Ambition and Avarice had taken on them the garb and habit of Love, by which means they often imposed on Hymen, by putting into his hands several couples whom he would never have joined together, had it not been brought about by the delusion of these two impostors.

No. 153. SATURDAY, SEPTEMBER 5.

Admiranda tibi levium spectacula rerum. VIRG.

THERE is no passion which steals into the heart more imperceptibly, and covers itself under more disguises, than Pride. For my own part, I think if there is any passion or vice which I am wholly a stranger to, it is this; though, at the same time, perhaps this very judgment which I form of myself, proceeds, in some measure, from this corrupt principle.

I have been always wonderfully delighted with that sentence in holy writ, "Pride was not made for man." There is not, indeed, any single view of human nature, under its present condition, which is not sufficient to extinguish in us all the secret seeds of pride; and, on the contrary, to sink the soul into the lowest state of humility, and what the schoolmen call self-annihilation. Pride was not made for man, as he is,

1. A sinful,
2. An ignorant,
3. A miserable being.

There is nothing in his understanding, in his will, or in his present condition, that can tempt any considerate creature to pride and vanity.

These three very reasons why he should not be proud, are, notwithstanding, the reasons why he is so. Were not he a sinful creature, he would not be subject to a passion which rises from the depravity of his nature; were he not an ignorant creature, he would see that he has nothing to be proud of; and, were not the whole species miserable, he would not have those wretched objects of comparison before his eyes, which are the occasions of this passion, and which make one man value himself more than another.

A wise man will be contented that his glory be deferred till such time as he shall be truly glorified: when his understanding shall be cleared, his will rectified, and his happiness assured; or, in other words, when he shall be neither sinful, nor ignorant, nor miserable.

If there be any thing which makes human nature appear ridiculous to beings of superior faculties, it must be pride. They know so well the vanity of those imaginary perfections that swell the heart of man, and of those little supernumerary advantages, whether in birth, fortune, or title, which one man enjoys above another, that it must certainly very much astonish, if it does not very much divert, them, when they see a mortal puffed up, and valuing himself above his neighbours on any of these accounts, at the same time that he is obnoxious to all the common calamities of the species.

To set this thought in its true light, we will fancy, if you please, that yonder mole-hill is inhabited by reasonable creatures, and that every pismire (his shape and way of life only excepted) is endowed with human passions. How should we smile to hear one give us an account of the pedigrees, distinctions, and titles that reign among them! Observe how the whole swarm divide and make way for the pismire that passes

through them. You must understand he is an emmet of quality, and has better blood in his veins than any pismire in the mole-hill. Do not you see how sensible he is of it, how slow he marches forward, how the whole rabble of ants keep their distance? Here you may observe one placed upon a little eminence, and looking down on a long row of labourers. He is the richest insect on this side the hillock; he has a walk of half a yard in length, and a quarter of an inch in breadth; he keeps a hundred menial servants, and has at least fifteen barley corns in his granary. He is now chiding and beslaving the emmet that stands before him, and who, for all that we can discover, is as good an emmet as himself.

But here comes an insect of figure! do not you take notice of a little white straw that he carries in his mouth? That straw, you must understand, he would not part with for the longest tract about the mole-hill: did you but know what he has undergone to purchase it! See how the ants of all qualities and conditions swarm about him. Should this straw drop out of his mouth, you would see all this numerous circle of attendants follow the next that took it up, and leave the discarded insect, or run over his back, to come at his successor.

If now you have a mind to see all the ladies of the mole-hill, observe first the pismire that listens to the emmet on her left hand, at the same time that she seems to turn away her head from him. He tells this poor insect that she is a goddess, that her eyes are brighter than the sun, that life and death are at her disposal. She believes him, and gives herself a thousand little airs upon it. Mark the vanity of the pismire on your left hand. She can scarce crawl with age, but, you must know, she values herself upon her birth; and, if you mind, spurns at every one that comes within her reach. The little, nimble coquette, that is running along by the side of her, is a wit. She

has broke many a pismire's heart. Do but observe what a drove of lovers are running after her.

We will here finish this imaginary scene; but, first of all, to draw the parallel closer, will suppose, if you please, that death comes down upon the mole-hill, in the shape of a cock-sparrow, who picks up, without distinction, the pismire of quality and his flatterers, the pismire of substance and his day-labourers, the white-straw officer and his sycophants, with all the goddesses, wits, and beauties of the mole-hill.

May we not imagine that beings of superior natures and perfections regard all the instances of pride and vanity, among our own species, in the same kind of view, when they take a survey of those who inhabit the earth; or, in the language of an ingenious French poet, of those pismires that people this heap of dirt, which human vanity has divided into climates and regions?

No. 154. MONDAY, SEPTEMBER 7.

Omnia transformant sese in miracula rerum. VIRG.

I QUESTION not but the following letter will be entertaining to those who were present at the last masquerade, as it will recall into their minds several merry particulars that passed in it, and, at the same time, be very acceptable to those who were at a distance from it, as they may form from hence some idea of this fashionable amusement.

To Nestor Ironside, Esq.

Per via Leonis.

"SIR,

"I COULD scarce ever go into good company, but the discourse was on the ambassador, the politeness of

his entertainments, the goodness of his Burgundy and Champaign, the gaiety of his masquerades, with the odd, fantastical dresses which were made use of in those midnight solemnities. The noise these diversions made at last raised my curiosity, and for once I resolved to be present at them, being at the same time provoked to it by a lady I then made my addresses to, one of a sprightly humour, and a great admirer of such novelties. In order to it, I hurried my habit, and got it ready a week before the time, for I grew impatient to be initiated in these new mysteries. Every morning I dressed myself in it, and acted before the looking-glass, so that I am vain enough to think I was as perfect in my part, as most who had oftener frequented these diversions. You must understand, I personated a devil, and that for several weighty reasons. First, because, appearing as one of that fraternity, I expected to meet with particular civilities from the more polite and better bred part of the company. Besides, as from their usual reception they are called familiars, I fancied I should, in this character, be allowed the greatest liberties, and soonest be led into the secrets of the masquerade. To recommend and distinguish me from the vulgar, I drew a very long tail after me. But to speak the truth, what persuaded me most to this disguise was, because I heard an intriguing lady say, in a large company of females, who unanimously assented to it, that she loved to converse with such, for that generally they were very clever fellows who made choice of that shape. At length, when the long-wished-for evening came, which was to open to us such vast scenes of pleasure, I repaired to the place appointed about ten at night, where I found nature turned topside turvy; women changed into men and men into women, children in leading-strings seven foot high, courtiers transformed into clowns, ladies of the night into saints, people of the first quality into beasts or birds, gods or goddesses; I fancied I had all Ovid's Metamorphoses before me. Among these were seve-

ral monsters to which I did not know how to give a name;

——————————worse
Than fables yet have feign'd, or fear conceiv'd,
Gorgons, and hydras, and chimeras dire. MILTON.

"In the middle of the first room, I met with one dressed in a shroud. This put me in mind of the old custom of serving up a death's head at a feast. I was a little angry at the dress, and asked the gentleman whether he thought a dead man was fit company for such an assembly; but he told me, that he was one who loved his money, and that he considered this dress would serve him another time. This walking corse was followed by a gigantic woman with a high-crowned hat, that stood up like a steeple over the heads of the whole assembly. I then chanced to tread upon the foot of a female Quaker, to all outward appearance; but was surprised to hear her cry out, 'D—n you, you son of a ——,' upon which I immediately rebuked her, when, all of a sudden, resuming her character, 'Verily,' says she, 'I was to blame, but thou hast bruised me sorely.' A few moments after this adventure, I had like to have been knocked down by a shepherdess, for having run my elbow a little inadvertently into one of her sides. She swore like a trooper, and threatened me with a very masculine voice; but I was timely taken off by a Presbyterian parson, who told me in a very soft tone, that he believed I was a pretty fellow, and that he would meet me in Spring-garden to-morrow night. The next object I saw was a chimney-sweeper, made up of black crape and velvet, (with a huge diamond in his mouth,) making love to a butterfly. On a sudden I found myself among a flock of bats, owls, and lawyers: but what took up my attention most, was one dressed in white feathers, that represented a swan. He would fain have found out a Leda among the fair sex, and indeed was the most unlucky bird in the company. I was then engaged in discourse with a running footman, but as I treated him

like what he appeared to be, a Turkish emperor whispered me in the ear, desiring me to use him civilly, for that it was his master. I was here interrupted by the famous large figure of a woman, hung with little looking-glasses. She had a great many that followed her as she passed by me, but I would not have her value herself upon that account, since it was plain they did not follow so much to look upon her as to see themselves. The next I observed was a nun making an assignation with a heathen god, for I heard them mention the Little Piazza in Covent Garden. I was by this time exceeding hot, and thirsty, so that I made the best of my way to the place where wine was dealt about in great quantities. I had no sooner presented myself before the table, but a magician, seeing me, made a circle over my head with his wand, and seemed to do me homage. I was at a loss to account for his behaviour, until I recollected who I was: this, however, drew the eyes of the servants upon me, and immediately procured me a glass of excellent Champaign. The magician said I was a spirit of an adust and dry constitution; and desired that I might have another refreshing glass, adding withall, that it ought to be a brimmer. I took it in my hand, and drank it off to the magician. This so enlivened me, that I led him by the hand into the next room, where we danced a rigadoon together. I was here a little offended at a jackanapes of a Scaramouch, that cried out, 'Avaunt, Satan!' and gave me a little tap on my left shoulder, with the end of his lath sword. As I was considering how I ought to resent this affront, a well-shaped person, that stood at my left hand, in the figure of a bellman, cried out, with a suitable voice, 'Past twelve o'clock.' This put me in mind of bed-time: accordingly I made my way towards the door, but was intercepted by an Indian king, a tall, slender youth, dressed up in a most beautiful party-coloured plumage. He regarded my habit very attentively; and after having turned me about once or twice, asked me whom I had

been tempting; I could not tell what was the matter with me, but my heart leaped as soon as he touched me, and was still in greater disorder, upon my hearing his voice. In short, I found, after a little discourse with him, that his Indian majesty was my dear Leonora, who, knowing the disguise I had put on, would not let me pass by her unobserved. Her awkward manliness made me guess at her sex, and her own confession quickly let me know the rest. This masquerade did more for me than a twelvemonth's courtship: for it inspired her with such tender sentiments, that I married her the next morning.

"How happy I shall be in a wife taken out of a masquerade, I cannot yet tell; but I have reason to hope the best, Leonora having assured me it was the first, and shall be the last, time of her appearing at such an entertainment.

"And now, Sir, having given you the history of this strange evening, which looks rather like a dream than a reality, it is my request to you, that you will oblige the world with a dissertation on masquerades in general, that we may know how far they are useful to the public, and consequently how far they ought to be encouraged. I have heard of two or three very odd accidents that have happened upon this occasion, as in particular, of a lawyer's being now big-bellied, who was present at the first of these entertainments; not to mention (what is still more strange) an old man with a long beard, who was got with child by a milk-maid; but in cases of this nature, where there is such a confusion of sex, age, and quality, men are apt to report rather what might have happened, than what really came to pass. Without giving credit therefore to any of these rumours, I shall only renew my petition to you, that you will tell us your opinion at large of these matters, and am,

"SIR, &c.

"LUCIFER."

No. 155. TUESDAY, SEPTEMBER 8.

——————libelli Stoici inter sericos
Jacere pulvillos amant. HOR.

I HAVE often wondered that learning is not thought a proper ingredient in the education of a woman of quality or fortune. Since they have the same improveable minds as the male part of the species, why should they not be cultivated by the same methods? why should reason be left to itself in one of the sexes, and be disciplined with so much care in the other?

There are some reasons why learning seems more adapted to the female world than to the male. As, in the first place, because they have more spare time upon their hands, and lead a more sedentary life. Their employments are of a domestic nature, and not like those of the other sex, which are often inconsistent with study and contemplation. The excellent lady, the Lady Lizard, in the space of one summer, furnished a gallery with chairs and couches of her own and her daughters' working; and at the same time heard all Dr. Tillotson's sermons twice over. It is always the custom for one of the young ladies to read, while the others are at work; so that the learning of the family is not at all prejudicial to its manufactures. I was mightily pleased, the other day, to find them all busy in *preserving* several fruits of the season, with the Sparkler in the midst of them, reading over the Plurality of Worlds. It was very entertaining to me to see them dividing their speculations between jellies and stars, and making a sudden transition from the sun to an apricot, or from the Copernican system to the figure of a cheesecake.

A second reason why women should apply themselves to useful knowledge rather than men, is, because they have the natural gift of *speech* in greater perfection. Since they have so excellent a talent, such a

copia verborum, or plenty of words, it is pity they should not put it to some use. If the female tongue will be in motion, why should it not be set to go right? Could they discourse about the spots in the sun, it might divert them from publishing the faults of their neighbours: could they talk of the different aspects and conjunctions of the planets, they need not be at the pains to comment upon oglings and clandestine marriages. In short, were they furnished with matters of fact, out of arts and sciences, it would now and then be of great ease to their invention.

There is another reason why those, especially who are women of quality, should apply themselves to letters; namely, because their husbands are generally strangers to them.

It is great pity there should be no knowledge in a family. For my own part, I am concerned when I go into a great house, where perhaps there is not a single person that can spell, unless it be by chance the butler, or one of the footmen. What a figure is the young heir likely to make, who is a dunce both by father and mother's side?

If we look into the histories of famous women, we find many eminent philosophers of this sex. Nay, we find that several females have distinguished themselves in those sects of philosophy which seem almost repugnant to their natures. There have been famous female Pythagoreans, notwithstanding most of that philosophy consisted in keeping a secret, and that the disciple was to hold her tongue five years together. I need not mention Portia, who was a stoic in petticoats: nor Hipparchia, the famous she cynic, who arrived at such a perfection in her studies, that she conversed with her husband, or man-planter, in broad day-light, and in the open streets.

Learning and knowledge are perfections in us, not as we are men, but as we are reasonable creatures, in which order of beings the female world is upon the same level with the male. We ought to consider in

this particular, not what is the sex, but what is the species to which they belong. At least, I believe every one will allow me, that a female philosopher is not so absurd a character, and so opposite to the sex, as a female gamester; and that it is more irrational for a woman to pass away half a dozen hours at cards or dice, than in getting up stores of useful learning. This therefore is another reason why I would recommend the studies of knowledge to the female world, that they may not be at a loss how to employ those hours that lie upon their hands.

I might also add this motive to my fair readers, that several of their sex, who have improved their minds by books and literature, have raised themselves to the highest posts of honour and fortune. A neighbouring nation may at this time furnish us with a very remarkable instance of this kind, but I shall conclude this head with the history of Athenais, which is a very signal example to my present purpose.

The Emperor Theodosius, being about the age of one and twenty, and designing to take a wife, desired his sister Pulcheria and his friend Paulinus to search his whole empire for a woman of the most exquisite beauty and highest accomplishments. In the midst of this search, Athenais, a Grecian virgin, accidentally offered herself. Her father, who was an eminent philosopher of Athens, and had bred her up in all the learning of that place, at his death left her but a very small portion, in which also she suffered great hardships from the injustice of her two brothers. This forced her upon a journey to Constantinople, where she had a relation who represented her case to Pulcheria, in order to obtain some redress from the emperor. By this means, that religious princess became acquainted with Athenais, whom she found the most beautiful woman of her age, and educated under a long course of philosophy, in the strictest virtue, and most unspotted innocence. Pulcheria was charmed with her conversation, and immediately made her re-

ports to the emperor, her brother Theodosius. The character she gave made such an impression on him, that he desired his sister to bring her away immediately to the lodgings of his friend Paulinus, where he found her beauty and her conversation beyond the highest idea he had framed of them. His friend Paulinus converted her to christianity, and gave her the name of Eudosia; after which the emperor publicly espoused her, and enjoyed all the happiness in his marriage which he promised himself from such a virtuous and learned bride. She not only forgave the injuries which her two brothers had done her, but raised them to great honours; and by several works of learning, as well as by an exemplary life, made herself so dear to the whole empire, that she had many statues erected to her memory, and is celebrated by the fathers of the church as the ornament of her sex.

No. 156. WEDNESDAY, SEPTEMBER 9.

——————Magna formica laboris
Ore trahit quodcunque potest, atque addit acervo,
Quem struit haud ignara, ac non incauta futuri.
Quæ, simul inversum contristat Aquarius annum,
Non usquam prorepit, et illis utitur ante
Quæsitis patiens—————— HOR.

IN my last Saturday's paper, I supposed a mole-hill, inhabited by pismires or ants, to be a lively image of the earth, peopled by human creatures. This supposition will not appear too forced or strained to those who are acquainted with the natural history of these little insects, in order to which I shall present my reader with the extract of a letter upon this curious subject, as it was published by the members of the French academy, and since translated into English. I must confess I was never in my life better entertained than with this narrative, which is of undoubted credit and authority.

" In a room, next to mine, which had been empty for a long time, there was upon a window a box full of earth, two foot deep, and fit to keep flowers in. That kind of parterre had been long uncultivated; and therefore it was covered with old plaister, and a great deal of rubbish that fell from the top of the house, and from the walls, which, together with the earth formerly imbibed with water, made a kind of dry and barren soil. That place, lying to the south, and out of the reach of the wind and rain, besides the neighbourhood of a granary, was a most delightful spot of ground for ants; and therefore they had made three nests there, without doubt for the same reason that men build cities in fruitful and convenient places, near springs and rivers.

" Having a mind to cultivate some flowers, I took a view of that place, and removed a tulip out of the garden into that box; but casting my eyes upon the ants, continually taken up with a thousand cares, very inconsiderable with respect to us, but of the greatest importance for them, they appeared to me more worthy of my curiosity than all the flowers in the world. I quickly removed the tulip, to be the admirer and restorer of that little commonwealth. This was the only thing they wanted; for their policy, and the order observed among them, are more perfect than those of the wisest republics: and therefore they have nothing to fear, unless a new legislator should attempt to change the form of their government.

" I made it my business to procure them all sorts of conveniences. I took out of the box every thing that might be troublesome to them, and frequently visited my ants, and studied all their actions. Being used to go to bed very late, I went to see them work in a moon-shiny night; and I did frequently get up in the night, to take a view of their labours. I always found some going up and down, and very busy: one would think that they never sleep. Every body knows that ants come out of their holes in the day time, and ex-

pose to the sun the corn which they keep under ground in the night: those who have seen ant-hilloes, have easily perceived those small heaps of corn about their nests. What surprised me at first was, that my ants never brought out their corn, but in the night when the moon did shine, and kept it under ground in the day time; which was contrary to what I had seen, and saw still practised by those insects in other places. I quickly found out the reason of it; there was a pigeon-house not far from thence: pigeons and birds would have eaten their corn, if they had brought it out in the day time: it is highly probable they knew it by experience; and I frequently found pigeons and birds in that place, when I went to it in a morning. I quickly delivered them from those robbers: I frighted the birds away with some pieces of paper tied to the end of a string over the window. As for the pigeons, I drove them away several times; and when they perceived that the place was more frequented than before, they never came to it again. What is most admirable, and what I could hardly believe, if I did not know it by experience, is, that those ants knew, some days after, that they had nothing to fear, and began to lay out their corn in the sun. However, I perceived they were not fully convinced of being out of all danger; for they durst not bring out their provisions all at once, but by degrees; first in a small quantity, and without any great order, that they might quickly carry them away in case of any misfortune, watching and looking every way. At last, being persuaded that they had nothing to fear, they brought out all their corn, almost every day, and in good order, and carried it in at night.

"There is a straight hole in every ants' nest, about half an inch deep; and then it goes down sloping into a place where they have their magazine; which I take to be a different place from that where they rest and eat. For it is highly improbable that an ant, which is a very cleanly insect, and throws out of her nest all the small remains of the corn on which she feeds, as I

have observed a thousand times, would fill up her magazine, and mix her corn with dirt and ordure.

"The corn, that is laid up by ants, would shoot under ground, if those insects did not take care to prevent it. They bite off all the buds before they lay it up; and therefore the corn that has lain in their nest will produce nothing. Any one may easily make this experiment, and even plainly see that there is no bud in their corn. But though the bud be bitten off, there remains another inconvenience, that corn must needs swell and rot under ground; and therefore it could be of no use for the nourishment of ants. Those insects prevent that inconvenience by their labour and industry, and contrive the matter so, that corn will keep as dry in their nests as in our granaries.

"They gather many small particles of dry earth, which they bring every day out of their holes, and place them round, to heat them in the sun. Every ant brings a small particle of that earth in her pincers, lays it by the hole, and then goes and fetches another. Thus, in less than a quarter of an hour, one may see a vast number of such small particles of dry earth, heaped up round the hole. They lay their corn under ground upon that earth, and cover it with the same. They performed this work almost every day, during the heat of the sun; and, though the sun went from the window about three or four o'clock in the afternoon, they did not remove their corn and their particles of earth, because the ground was very hot, till the heat was over.

"If any one should think that those animals should use sand, or small particles of brick or stone, rather than take so much pains about dry earth; I answer, that upon such an occasion nothing can be more proper than earth heated in the sun. Corn does not keep upon sand: besides, a grain of corn that is cut, being deprived of its bud, would be filled with small sandy particles, that could not easily come out. To which I add, that sand consists of such small particles, that

an ant could not take them up one after another; and therefore those insects are seldom to be seen near rivers, or in a very sandy ground.

"As for the small particles of brick or stone, the least moistness would join them together, and turn them into a kind of mastic, which those insects could not divide. Those particles, sticking together, could not come out of an ant's nest, and would spoil its symmetry.

"When ants have brought out those particles of earth, they bring out their corn after the same manner, and place it round that earth: thus one may see two heaps surrounding their hole, one of dry earth and the other of corn; and then they fetch out the remainder of dry earth, on which doubtless their corn was laid up.

"Those insects never go about this work but when the weather is clear, and the sun very hot. I observed, that those little animals, having one day brought out their corn at eleven o'clock in the forenoon, removed it, against their usual custom, before one in the afternoon. The sun being very hot, and sky very clear, I could perceive no reason for it: but half an hour after the sky began to be overcast, and there fell a small rain, which the ants foresaw; whereas the Milan Almanac had foretold that there would be no rain upon that day.

"I have said before, that those ants which I did so particularly consider, fetched their corn out of a garret. I went very frequently into that garret; there was some old corn in it; and because every grain was not alike, I observed that they chose the best.

"I know, by several experiments, that those little animals take great care to provide themselves with wheat when they can find it, and always pick out the best; but they can make shift without it. When they can get no wheat, they take rye, oats, millet, and even crumbs of bread, but seldom any barley, unless it be in a time of great scarcity, and when nothing else can be had.

" Being willing to be more particularly informed of their forecast and industry, I put a small heap of wheat in a corner of the room where they kept: and, to prevent their fetching corn out of the garret, I shut up the window, and stopped all the holes. Though ants are very knowing, I do not take them to be conjurers; and therefore they could not guess that I had put some corn in that room. I perceived, for several days, that they were very much perplexed, and went a great way to fetch their provisions. I was not willing for some time to make them more easy; for I had a mind to know, whether they would at last find out the treasure, and see it at a great distance, and whether smelling enabled them to know what is good for their nourishment. Thus they were some time in great trouble, and took a great deal of pains: they went up and down a great way, looking out for some grains of corn: they were sometimes disappointed, and sometimes they did not like their corn, after many long and painful excursions. What appeared to me very wonderful, was, that none of them came home without bringing something: one brought a grain of wheat, another a grain of rye or oats, or a particle of dry earth, if she could get nothing else.

" The window, upon which those ants had made their settlement, looked into a garden, and was two stories high. Some went to the farther end of the garden, and others to the fifth story, in quest of some corn. It was a very hard journey for them, especially when they came home loaded with a pretty large grain of corn, which must needs be a heavy burden for an ant, and as much as she can bear. The bringing of that grain, from the middle of the garden to the nest, took up four hours; whereby one may judge of the strength and prodigious labour of those little animals. It appears from thence, that an ant works as hard as a man, who should carry a very heavy load on his shoulders, almost every day, for the space of four leagues. It is true, those insects do not take so much

pains upon a flat ground; but then how great is the hardship of a poor ant, when she carries a grain of corn to the second story, climbing up a wall with her head downwards and her backside upwards; none can have a true notion of it, unless they see those little animals at work in such a situation. The frequent stops they make in the most convenient places, are a plain indication of their weariness. Some of them were strangely perplexed, and could not get to their journey's end. In such a case, the strongest ants, or those that are not so weary, having carried their corn to their nest, came down again to help them. Some are so unfortunate as to fall down with their load, when they are almost come home: when this happens, they seldom lose their corn, but carry it up again.

"I saw one of the smallest carrying a large grain of wheat with incredible pains: when she came to the box, where the nest was, she made so much haste that she fell down with her load, after a very laborious march: such an unlucky accident would have vexed a philosopher. I went down and found her with the same corn in her paws: she was ready to climb up again. The same misfortune happened to her three times: sometimes she fell in the middle of her way, and sometimes higher; but she never let go her hold, and was not discouraged. At last her strength failed her: she stopped; and another ant helped her to carry her load, which was one of the largest and finest grains of wheat that an ant can carry. It happens sometimes, that a corn slips out of their paws, when they are climbing up: they take hold of it again, when they can find it; otherwise they look for another, or take something else, being ashamed to return to their nest without bringing something: this I have experimented, by taking away the grain which they looked for. All those experiments may easily be made by any one that has patience enough; they do not require so great a patience as that of ants; but few people are capable of it.

No. 157. THURSDAY, SEPTEMBER 10.

Go to the ant, thou sluggard; consider her ways, and be wise.
SOLOMON.

IT has been observed by writers of morality, that, in order to quicken human industry, Providence has so contrived it, that our daily food is not to be procured without much pains and labour. The chase of birds and beasts, the several arts of fishing, with all the different kinds of agriculture, are necessary scenes of business, and give employment to the greatest part of mankind. If we look into the brute creation, we find all its individuals engaged in a painful and laborious way of life, to procure a necessary subsistence for themselves, or those that grow up under them; the preservation of their being is the whole business of it. An idle man is therefore a kind of monster in the creation. All nature is busy about him; every animal he sees reproaches him. Let such a man, who lies as a burden or dead weight upon the species, and contributes nothing either to the riches of the commonwealth, or to the maintenance of himself and family, consider that instinct with which Providence has endowed the ant, and by which is exhibited an example of industry to rational creatures. This is set forth under many surprising instances in the paper of yesterday, and in the conclusion of that narrative, which is as follows:

"Thus my ants were forced to make shift for a livelihood, when I had shut up the garret, out of which they used to fetch their provisions. At last, being sensible that it would be a long time before they could discover the small heap of corn, which I had laid up for them, I resolved to show it to them.

"In order to know how far their industry could reach, I contrived an expedient, which had good success: the thing will appear incredible to those, who

never considered, that all animals of the same kind, which form a society, are more knowing than others. I took one of the largest ants, and threw her upon that small heap of wheat. She was so glad to find herself at liberty, that she ran away to her nest, without carrying off a grain; but she observed it: for, an hour after, all my ants had notice given them of such a provision; and I saw most of them very busy in carrying away the corn I had laid up in the room. I leave it to you to judge whether it may not be said, that they have a particular way of communicating their knowledge to one another; for, otherwise, how could they know, one or two hours after, that there was corn in that place? It was quickly exhausted, and I put in more, but in a small quantity, to know the true extent of their appetite or prodigious avarice; for I make no doubt but they lay up provisions against the winter: we read it in holy scripture; a thousand experiments teach us the same; and I do not believe that any experiment has been made that shows the contrary.

"I have said, before, that there were three ants' nests in that box or parterre, which formed, if I may say so, three different cities, governed by the same laws, and observing the same order, and the same customs. However, there was this difference, that the inhabitants of one of those holes seemed to be more knowing and industrious than their neighbours. The ants of that nest were disposed in a better order; their corn was finer; they had a greater plenty of provisions; their nest was furnished with more inhabitants, and they were bigger and stronger: it was the principal and the capital nest. Nay, I observed that those ants were distinguished from the rest, and had some pre-eminence over them.

"Though the box full of earth, where the ants had made their settlement, was generally free from rain, yet it rained sometimes upon it, when a certain wind blew. It was a great inconvenience for those insects:

ants are afraid of water; and when they go a great way in quest of provisions, and are surprised by the rain, they shelter themselves under some tile, or something else, and do not come out until the rain is over. The ants of the principal nest found out a wonderful expedient to keep out the rain: there was a small piece of a flat slate, which they laid over the hole of their nest, in the day time, when they foresaw it would rain, and almost every night. Above fifty of those little animals, especially the strongest, surrounded that piece of slate, and drew it equally in a wonderful order: they removed it in the morning, and nothing could be more curious than to see those little animals about such a work. They had made the ground uneven about their nest, insomuch that the slate did not lie flat upon it, but left a free passage underneath. The ants of the two other nests did not so well succeed in keeping out the rain: they laid over their holes several pieces of old and dry plaister, one upon the other; but they were still troubled with the rain, and the next day they took a world of pains to repair the damage. Hence it is, that those insects are so frequently to be found under tiles, where they settle themselves to avoid the rain. Their nests are at all times covered with those tiles, without any incumbrance, and they lay out their corn and their dry earth in the sun about the tiles, as one may see every day. I took care to cover the two ants' nests that were troubled with the rain: as for the capital nest, there was no need of exercising my charity towards it.

"M. De la Loubere says, in his relation of Siam, that in a certain part of that kingdom, which lies open to great inundations, all the ants make their settlements upon trees: no ants' nests are to be seen any where else. I need not insert here what that author says about those insects: you may see his relation.

"Here follows a curious experiment, which I made upon the same ground, where I had three ants' nests. I undertook to make a fourth, and went about it in

the following manner. In a corner of a kind of a terrace, at a considerable distance from the box, I found a hole swarming with ants, much larger than all those I had already seen; but they were not so well provided with corn, nor under so good a government. I made a hole in the box like that of an ant's nest, and laid, as it were, the foundations of a new city. Afterwards I got as many ants as I could out of the nest in the terrace, and put them into a bottle, to give them a new habitation in my box; and, because I was afraid they would return to the terrace, I destroyed their old nest; pouring boiling water into the hole, to kill those ants that remained in it. In the next place, I filled the new hole with the ants that were in the bottle; but none of them would stay in it: they went away in less than two hours; which made me believe, that it was impossible to make a fourth settlement in my box.

"Two or three days after, going accidentally over the terrace, I was very much surprised to see the ants' nest, which I had destroyed, very artfully repaired. I resolved then to destroy it entirely, and to settle those ants in my box. To succeed in my design, I put some gunpowder and brimstone into their hole, and sprung a mine, whereby the whole nest was overthrown; and then I carried as many ants as I could get into the place which I designed for them. It happened to be a very rainy day, and it rained all night; and, therefore, they remained in the new hole all that time. In the morning, when the rain was over, most of them went away to repair their old habitation; but, finding it impracticable by reason of the smell of the powder and brimstone, which kills them, they came back again, and settled in the place which I appointed for them. They quickly grew acquainted with their neighbours, and received from them all manner of assistance out of their holes. As for the inside of their nest, none but themselves were concerned in it, according to the inviolable laws established among those animals.

"An ant never goes into any other nest but her own; and if she should venture to do it, she would be turned out, and severely punished. I have often taken an ant out of one nest, and put her into another; but she quickly came out, being warmly pursued by two or three other ants. I tried the same experiment several times with the same ant; but at last the other ants grew impatient, and tore her to pieces. I have often frighted some ants with my fingers, and pursued them as far as another hole, stopping all the passages, to prevent their going to their own nest. It was very natural for them to fly into the next hole: many a man would not be so cautious, and would throw himself out of the windows, or into a well, if he were pursued by assassins. But the ants I am speaking of avoided going into any other hole but their own, and rather tried all other ways of making their escape. They never fled into another nest, but at the last extremity; and sometimes rather chose to be taken, as I have often experienced. It is therefore an inviolable custom among those insects, not to go into any other hole but their own. They do not exercise hospitality; but they are very ready to help one another out of their holes. They put down their loads at the entrance of a neighbouring nest; and those that live in it carry them in.

"They keep up a sort of trade among themselves; and it is not true that those insects are not for lending: I know the contrary; they lend their corn—they make exchanges—they are always ready to serve one another; and, I can assure you, that more time and patience would have enabled me to observe a thousand things more curious and wonderful than what I have mentioned. For instance, how they lend, and recover their loans; whether it be in the same quantity, or with usury; whether they pay the strangers that work for them, &c. I do not think it impossible to examine all those things; and it would be a great curiosity to know by what maxims they govern them-

selves: perhaps such a knowledge might be of some use to us.

"They are never attacked by any enemies in a body, as it is reported of bees: their only fear proceeds from birds, which sometimes eat their corn when they lay it out in the sun; but they keep it under ground, when they are afraid of thieves. It is said, that some birds eat them; but I never saw any instance of it. They are also infested with small worms; but they turn them out, and kill them. I observed, that they punished those ants which, probably, had been wanting to their duty: nay, sometimes they killed them; which they did in the following manner. Three or four ants fell upon one, and pulled her several ways, until she was torn in pieces. Generally speaking they live very quietly; from whence I infer that they have a very severe discipline among themselves, to keep so good an order; or that they are great lovers of peace, if they have no occasion for any discipline.

"Was there ever a greater union in any commonwealth? Every thing is common among them; which is not to be seen any where else. Bees, of which we are told so many wonderful things, have each of them a hole in their hives; their honey is their own; every bee minds her own concerns. The same may be may be said of all other animals: they frequently fight, to deprive one another of their portion. It is not so with ants: they have nothing of their own: a grain of corn which an ant carries home, is deposited in a common stock: it is not designed for her own use, but for the whole community: there is no distinction between a private and a common interest. An ant never works for herself, but for the society.

"Whatever misfortune happens to them, their care and industry find out a remedy for it; nothing discourages them. If you destroy their nests, they will be repaired in two days. Any body may easily see how difficult it is to drive them out of their habitations,

without destroying the inhabitants; for, as long as there are any left, they will maintain their ground.

"I had almost forgot to tell you, Sir, that Mercury has hitherto proved a mortal poison for them; and and that it is the most effectual way of destroying those insects. I can do something for them in this case; perhaps you will hear, in a little time, that I have reconciled them to Mercury."

No. 158. FRIDAY, SEPTEMBER 11.

Gnossius hæc Rhadamanthus habet durissima regna:
Castigatque, auditque dolos: subigitque fateri
Quæ quis apud superos, furto lætatus inani,
Distulit in seram commissa piacula mortem. VIRG.

I WAS yesterday pursuing the hint which I mentioned in my last paper, and comparing together the industry of man with that of other creatures; in which I could not but observe, that, notwithstanding we are obliged by duty to keep ourselves in constant employ, after the same manner as inferior animals are prompted to it by instinct, we fall very short of them in this particular. We are here the more inexcusable, because there is a greater variety of business to which we may apply ourselves. Reason opens to us a large field of affairs, which other creatures are not capable of. Beasts of prey, and I believe of all other kinds, in their natural state of being, divide their time between action and rest. They are always at work or asleep. In short, their waking hours are wholly taken up in seeking after their food, or in consuming it. The human species only, to the great reproach of our natures, are filled with complaints, that "the day hangs heavy on them," that "they do not know what to do with themselves," that "they are at a loss how to pass away their

time," with many of the like shameful murmurs, which we often find in the mouths of those who are styled reasonable beings. How monstrous are such expressions among creatures, who have the labours of the mind, as well as those of the body, to furnish them with proper employments, who, besides the business of their proper callings and professions, can apply themselves to the duties of religion, to meditation, to the reading of useful books, to discourse; in a word, who may exercise themselves in the unbounded pursuits of knowledge and virtue, and every hour of their lives make themselves wiser or better than they were before.

After having been taken up for some time in this course of thought, I diverted myself with a book, according to my usual custom, in order to unbend my mind before I went to sleep. The book I made use of on this occasion was Lucian, where I amused my thoughts for about an hour among the dialogues of the dead, which, in all probability, produced the following dream.

I was conveyed, methought, into the entrance of the infernal regions, where I saw Rhadamanthus, one of the judges of the dead, seated on his tribunal. On his left hand stood the keeper of Erebus, on his right the keeper of Elysium. I was told that he sat upon women that day, there being several of the sex lately arrived, who had not yet their mansions assigned them. I was surprised to hear him ask every one of them the same question, namely, "What they had been doing?" Upon this question being proposed to the whole assembly, they stared one upon another, as not knowing what to answer. He then interrogated each of them separately. 'Madam,' says he, to the first of them, 'you have been upon the earth about fifty years, what have you been doing there all this while?' 'Doing!' says she, 'really I do not know what I have been doing: I desire I may have time given me to recollect.' After about half an hour's pause, she told him, that she had been playing at crimp; upon which Rhadaman-

thus beckoned to the keeper on his left hand, to take her into custody. 'And you, Madam,' says the judge, 'that look with such a soft and languishing air; I think you set out for this place in your nine and twentieth year, what have you been doing all this while?' 'I had a great deal of business on my hands,' says she, 'being taken up the first twelve years of my life in dressing a jointed baby, and all the remaining part of it in reading plays and romances.' 'Very well,' says he, 'you have employed your time to good purpose. Away with her.' The next was a plain country woman: 'Well, mistress,' says Rhadamanthus, 'and what have you been doing?' 'An't please your worship,' says she, 'I did not live quite forty years; and in that time brought my husband seven daughters, made him nine thousand cheeses, and left my eldest girl with him, to look after his house in my absence, and who, I may venture to say, is as pretty a housewife as any in the country.' Rhadamanthus smiled at the simplicity of the good woman, and ordered the keeper of Elysium to take her into his care. 'And you, fair lady,' says he, 'what have you been doing these five and thirty years?' 'I have been doing no hurt, I assure you, Sir,' said she. 'That is well, said he, 'but what good have you been doing?' The lady was in great confusion at this question, and not knowing what to answer, the two keepers leaped out to seize her at the same time; the one took her by the hand to convey her to Elysium, the other caught hold of her to carry her away to Erebus. But Rhadamanthus, observing an ingenuous modesty in her countenance and behaviour, bid them both let her loose, and set her aside for re-examination, when he was more at leisure. An old woman, of a proud and sour look, presented herself next at the bar, and being asked what she had been doing; 'Truly,' says she, 'I lived three score and ten years in a very wicked world, and was so angry at the behaviour of a parcel of young flirts, that I passed most of my last years in condemning the

follies of the times; I was every day blaming the silly conduct of people about me, in order to deter those I conversed with from falling into the like errors and miscarriages.' 'Very well,' says Rhadamanthus; 'but did you keep the same watchful eye over your own actions?' 'Why, truly,' says she, 'I was so taken up in publishing the faults of others, that I had no time to consider my own.' 'Madam,' says Rhadamanthus, 'be pleased to file off to the left, and make room for the venerable matron that stands behind you.' 'Old gentlewoman,' says he, 'I think you are four score: you have heard the question; what have you been doing so long in the world?' 'Ah, Sir!' says she, 'I have been doing what I should not have done; but I had made a firm resolution to have changed my life, if I had not been snatched off by an untimely end.' 'Madam,' says he, 'you will please to follow your leader;' and spying another of the same age, interrogated her in the same form. To which the matron replied, 'I have been the wife of a husband who was as dear to me in his old age as in his youth. I have been a mother, and very happy in my children, whom I endeavoured to bring up in every thing that is good. My eldest son is blessed by the poor, and beloved by every one that knows him. I lived within my own family, and left it much more wealthy than I found it.' Rhadamanthus, who knew the value of the old lady, smiled upon her in such a manner, that the keeper of Elysium, who knew his office, reached out his hand to her. He no sooner touched her, but her wrinkles vanished, her eyes sparkled, her cheeks glowed with blushes, and she appeared in full bloom and beauty. A young woman, observing that this officer, who conducted the happy to Elysium, was so great a *beautifier*, longed to be in his hands, so, that pressing through the crowd, she was the next that appeared at the bar; and, being asked what she had been doing the five and twenty years that she had passed in the world? 'I have endeavoured,' says she, 'ever since I came to

years of discretion, to make myself lovely and gain admirers. In order to it, I passed my time in bottling up May dew, inventing white-washes, mixing colours, cutting out patches, consulting my glass, suiting my complexion, tearing off my tucker, sinking my stays—' Rhadamanthus, without hearing her out, gave the sign to take her off. Upon the approach of the keeper of Erebus, her colour faded, her face was puckered up with wrinkles, and her whole person lost in deformity.

I was then surprised with a distant sound of a whole troop of females that came forward laughing, singing, and dancing. I was very desirous to know the reception they would meet with, and, withal, was very apprehensive, that Rhadamanthus would spoil their mirth; but, at their nearer approach, the noise grew so very great that it awaked me.

I lay some time, reflecting in myself on the oddness of this dream, and could not forbear asking my own heart, what I was doing? I answered myself, that I was writing Guardians. If my readers make as good a use of this work as I design they should, I hope it will never be imputed to me as a work that is vain and unprofitable.

I shall conclude this paper with recommending to them the same short self-examination. If every one of them frequently lays his hand upon his heart, and considers what he is doing, it will check him in all the idle, or, what is worse, the vicious moments of life; lift up his mind when it is running on in a series of indifferent actions, and encourage him when he is engaged in those which are virtuous and laudable. In a word, it will very much alleviate that guilt which the best of men have reason to acknowledge in their daily confessions, of 'leaving undone those things which they ought to have done, and of doing those things which they ought not to have done.'

No. 159. SATURDAY, SEPTEMBER 12.

Præsens vel imo tollere de gradu
Mortale corpus, vel superbos
Vertere funeribus triumphos. HOR.

"SIR,

"HAVING read over your paper of Tuesday last, in which you recommend the pursuits of wisdom and knowledge to those of the fair sex, who have much time lying upon their hands; and among other motives make use of this, that several women, thus accomplished, have raised themselves by it to considerable posts of honour and fortune: I shall beg leave to give you an instance of this kind, which many now living can testify the truth of, and which I can assure you is matter of fact.

"About twelve years ago I was familiarly acquainted with a gentleman, who was in a post that brought him a yearly revenue, sufficient to live very handsomely upon. He had a wife, and no child but a daughter, whom he bred up, as I thought, too high for one that could expect no other fortune than such a one as her father could raise out of the income of his place; which, as they managed it, was scarce sufficient for their ordinary expences. Miss Betty had always the best sort of clothes, and was hardly allowed to keep company but with those above her rank; so that it was no wonder she grew proud and haughty towards those she looked upon as her inferiors. There lived by them a barber, who had a daughter, about miss's age, that could speak French, had read several books at her leisure hours, and was a perfect mistress of her needle, and in all kinds of female manufacture. She was, at the same time, a pretty, modest, witty girl. She was hired to come to miss an hour or two every day, to talk French with her, and teach her to work, but miss always treated her with great contempt,

and, when Molly gave her any advice, rejected it with scorn.

"About the same time several young fellows made their addresses to Miss Betty, who had, indeed, a great deal of wit and beauty, had they not been infected with so much vanity and self-conceit. Among the rest was a plain sober young man, who loved her almost to distraction. His passion was the common talk of the neighbourhood, who used to be often discoursing of Mr. T———'s Angel, for that was the name he always gave her in ordinary conversation. As his circumstances were very indifferent, he being a younger brother, Mistress Betty rejected him with disdain: insomuch that the young man, as is usual among those who are crossed in love, put himself aboard the fleet, with a resolution to seek his fortune and forget his mistress. This was very happy for him, for, in a very few years, being concerned in several captures, he brought home with him an estate of about twelve thousand pounds.

"Mean while, days and years went on, miss lived high and learnt but little, most of her time being employed in reading plays, and practising to dance, in which she arrived at great perfection. When, of a sudden, at a change of ministry, her father lost his place, and was forced to leave London, where he could no longer live upon the foot he had formerly done. Not many years after I was told the poor gentleman was dead, and had left his widow and daughter in a very desolate condition; but I could not learn where to find them, though I made what enquiry I could; and, I must own, I immediately suspected their pride would not suffer them to be seen or relieved by any of their former acquaintance. I had left enquiring after them for some years, when I happened, not long ago, as I was asking at a house for a gentleman I had some business with, to be led into a parlour, by a handsome young woman, who I presently fancied was that very daughter I had so long sought in vain. My

suspicion increased, when I observed her to blush at the sight of me, and to avoid, as much as possible, looking upon, or speaking to, me. 'Madam,' said I, 'are not you Mistress Such-a-one?' at which words the tears ran down her cheeks, and she would fain have retired without giving me an answer; but I stopped her, and, being to wait a while for the gentleman I was to speak to, I resolved not to lose this opportunity of satisfying my curiosity. I could not well discern by her dress, which was genteel, though not fine, whether she was the mistress of the house, or only a servant; but, supposing her to be the first, 'I am glad, madam,' said I, 'after having long enquired after you, to have so happily met with you, and to find you mistress of so fine a place.' These words were like to have spoiled all, and threw her into such a disorder, that it was some time before she could recover herself; but, as soon as she was able to speak, 'Sir,' said she, 'you are mistaken; I am but a servant.' Her voice fell in these last words, and she burst again into tears. I was sorry to have occasioned in her so much grief and confusion, and said what I could to comfort her. 'Alas! Sir,' said she, 'my condition is much better than I deserve; I have the kindest and best of women for my mistress. She is wife to the gentleman you come to speak withal. You know her very well, and have often seen her with me.' To make my story short, I found that my late friend's daughter was now a servant to the barber's daughter, whom she had formerly treated so disdainfully. The gentleman, at whose house I now was, fell in love with Moll, and, being master of a great fortune, married her, and lives with her as happily, and as much to his satisfaction, as he could desire. He treats her with all the friendship and respect possible, but not with more than her behaviour and good qualities deserve: and it was with a great deal of pleasure I heard her maid dwell so long upon her commendation. She informed me that, after her father's death, her mother and she lived for a while

together in great poverty. But her mother's spirit could not bear the thoughts of asking relief of any of her own, or her husband's acquaintance; so that they retired from all their friends, until they were providentially discovered by this new-married woman, who heaped on them favours upon favours. Her mother died shortly after, who, while she lived, was better pleased to see her daughter a beggar, than a servant: but, being freed by her death, she was taken into this gentlewoman's family, where she now lived, though much more like a friend or companion, than like a servant.

"I went home full of this strange adventure, and, about a week after, chancing to be in company with Mr. T. the rejected lover, whom I mentioned in the beginning of my letter, I told him the whole story of his Angel, not questioning but he would feel, on this occasion, the usual pleasure of a resenting lover, when he hears that fortune has avenged him of the cruelty of his mistress. As I was recounting to him at large these several particulars, I observed that he covered his face with his hand, and that his breast heaved as though it would have burst, which I took at first to have been a fit of laughter; but, upon lifting up his head, I saw his eyes all red with weeping. He forced a smile at the end of my story, and we parted.

"About a fortnight after I received from him the following letter.

"DEAR SIR,

"I AM infinitely obliged to you for bringing me news of my Angel. I have since married her, and think the low circumstances she was reduced to, a piece of good luck to both of us, since it has quite removed that little pride and vanity, which was the only part of her character that I disliked, and given me an opportunity of showing her the constant and sincere affection, which I professed to her in the time of her prosperity.

"Yours, R. T."

No. 160. MONDAY, SEPTEMBER 14.

Solventur risu tabulæ, tu missus abibis. HOR.

FROM writing the history of lions, I lately went off to that of ants; but, to my great surprise, I find that some of my good readers have taken this last to be a work of invention, which was only a plain narrative of matter of fact. They will several of them have it, that my last Thursday and Friday's papers are full of concealed satire, and that I have attacked people in the shape of pismires, whom I durst not meddle with in the shape of men. I must confess that I write with fear and trembling ever since that ingenious person, the Examiner, in his little pamphlet, which was to make way for one of his following papers, found out treason in the word *expect*.

But I shall for the future leave my friend to manage the controversy in a separate work, being unwilling to fill with disputes a paper which was undertaken purely out of good-will to my countrymen. I must therefore declare that those jealousies and suspicions, which have been raised in some weak minds, by means of the two above-mentioned discourses, concerning ants or pismires, are altogether groundless. There is not an emmet in all that whole narrative who is either whig or tory; and I could heartily wish that the individuals of all parties among us, had the good of their country at heart, and endeavoured to advance it by the same spirit of frugality, justice, and mutual benevolence, as are visibly exercised by the members of those little commonwealths.

After this short preface, I shall lay before my readers a letter or two which occasioned it.

"MR. IRONSIDE,

"I HAVE laid a wager, with a friend of mine, about the pigeons that used to peck up the corn which be-

longed to the ants. I say that by these pigeons you meant the Palatines. He will needs have it that they were the Dutch. We both agree that the papers upon the strings, which frightened them away, were Pamphlets, Examiners, and the like. We beg you will satisfy us in this particular, because the wager is very considerable, and you will much oblige two of your

"DAILY READERS."

"OLD IRON,

"WHY so rusty? will you never leave your innuendoes? do you think it hard to find out who is the tulip in your last Thursday's paper? or can you imagine that three nests of ants is such a disguise, that the plainest reader cannot see three kingdoms through it? The blowing up of the neighbouring settlement, where there was a race of poor beggarly ants, under a worse form of government, is not so difficult to be explained as you imagine. Dunkirk is not yet demolished. Your ants are enemies to rain, are they? Old Birmingham, no more of your ants, if you do not intend to stir up a nest of hornets.

"WILL WASPE."

"DEAR GUARDIAN,

"CALLING in yesterday at a coffee-house in the city, I saw a very short, corpulent, angry man reading your paper about the ants. I observed that he reddened and swelled over every sentence of it. After having perused it throughout, he laid it down upon the table, called the woman of the coffee-house to him, and asked her, in a magisterial voice, if she knew what she did in taking in such papers. The woman was in such a confusion, that I thought it a piece of charity to interpose in her behalf, and asked him whether he had found any thing in it of dangerous import. 'Sir,' said he, 'it is a republican paper from one end to the other, and if the author had his deserts—' He here grew so exceeding choleric and fierce, that he

could not proceed; until, after having recovered himself, he laid his finger upon the following sentence, and read it with a very stern voice—'Though ants are very knowing, I do not take them to be conjurers: and therefore they could not guess that I had put some corn in that room. I perceived, for several days, that they were very much perplexed, and went a great way to fetch their provisions. I was not willing, for some time, to make them more easy; for I had a mind to know, whether they would at last find out the treasure, and see it at a great distance, and whether smelling enabled them to know what is good for their nourishment.' Then throwing the paper upon the table; 'Sir,' says he, 'these things are not to be suffered—I would engage, out of this sentence, to draw up an indictment that—' He here lost his voice a second time, in the extremity of his rage, and the whole company, who were all of them tories, bursting out into a sudden laugh, he threw down his penny in great wrath, and retired with a most formidable frown.

"This, Sir, I thought fit to acquaint you with, that you may make what use of it you please. I only wish that you would sometimes diversify your paper with many other pieces of natural history, whether of insects or animals; this being a subject which the most common reader is capable of understanding, and which is very diverting in its nature; besides, that it highly redounds to the praise of that Being who has inspired the several parts of the sensitive world with such wonderful and different kinds of instinct, as enable them to provide for themselves, and preserve their species in that state of existence wherein they are placed. There is no party concerned in speculations of this nature, which, instead of inflaming those unnatural heats that prevail among us, and take up most of our thoughts, may divert our minds to subjects that are useful, and suited to reasonable creatures. Dissertations of this kind are the more proper for your purpose, as they do not require any depth of mathe-

matics, or any previous science, to qualify the reader for the understanding of them. To this I might add, that it is a shame for men to be ignorant of those worlds of wonders which are transacted in the midst of them, and not be acquainted with those objects which are every where before their eyes. To which I might farther add, that several are of opinion, there is no other use in many of these creatures than to furnish matter of contemplation and wonder to those inhabitants of the earth, who are its only creatures that are capable of it.

"I am, SIR,

"Your constant reader and humble servant."

After having presented my reader with this set of letters, which are all upon the same subject, I shall here insert one that has no relation to it. But it has always been my maxim, never to refuse going out of my way to do any honest man a service, especially when I have an interest in it myself.

"MOST VENERABLE NESTOR,

"As you are a person that very eminently distinguish yourself in the promotion of the public good, I desire your friendship in signifying to the town, what concerns the greatest good of life, *health*. I do assure you, Sir, there is in a vault, under the Exchange in Cornhill, over-against Pope's-Head-Alley, a parcel of French wines, full of the seeds of good humour, cheerfulness, and friendly mirth. I have been told, the learned of our nation agree, there is no such thing as bribery in liquors, therefore I shall presume to send you of it, lest you should think it inconsistent with integrity to recommend what you do not understand by experience. In the mean time please to insert this, that every man may judge for himself.

"I am, SIR, &c."

No. 161. TUESDAY, SEPTEMBER 15.

———*incoctum generoso pectus honesto.* PERS.

EVERY principle, that is a motive to good actions, ought to be encouraged, since men are of so different a make, that the same principle does not work equally upon all minds. What some men are prompted to by conscience, duty, or religion, which are only different names for the same thing, others are prompted to by *honour*.

The sense of honour is of so fine and delicate a nature, that it is only to be met with in minds which are naturally noble, or in such as have been cultivated by great examples, or a refined education. This paper therefore is chiefly designed for those, who, by means of any of these advantages, are, or ought to be, actuated by this glorious principle.

But, as nothing is more pernicious than a principle of action when it is misunderstood, I shall consider honour with respect to three sorts of men. First of all, with regard to those who have a right notion of it. Secondly, with regard to those who have a mistaken notion of it. And, thirdly, with regard to those who treat it as chimerical, and turn it into ridicule.

In the first place, true honour, though it be a different principle from religion, is that which produces the same effects. The lines of action, though drawn from different parts, terminate in the same point. Religion embraces virtue, as it is enjoined by the laws of God; honour, as it is graceful and ornamental to human nature. The religious man *fears*, the man of honour *scorns*, to do an ill action. The one considers vice as something that is offensive to the Divine Being. The one as what is *unbecoming*, the other as what is *forbidden*. Thus Seneca speaks in the natural and genuine language of a man of honour, when he declares, that were there no God to see or punish vice, he would

not commit it, because it is of so mean, so base, and so vile a nature.

I shall conclude this head with the description of honour in the part of young Juba.

> Honour's a sacred tie, the law of kings,
> The noble mind's distinguishing perfection,
> That aids and strengthens virtue where it meets her,
> And imitates her actions where she is not.
> It ought not to be sported with——— CATO.

In the second place, we are to consider those who have mistaken notions of honour, and these are such as establish any thing to themselves for a point of honour, which is contrary either to the laws of God, or of their country; who think it more honourable to revenge, than to forgive an injury; who make no scruple of telling a lie, but would put any man to death that accuses them of it; who are more careful to guard their reputation by their courage, than by their virtue. True fortitude is indeed so becoming in human nature, that he who wants it scarce deserves the name of a man; but we find several who so much abuse this notion, that they place the whole idea of honour in a kind of brutal courage; by which means we have had many among us who have called themselves men of honour, that would have been a disgrace to a gibbet. In a word, the man who sacrifices any duty of a reasonable creature to a prevailing mode or fashion, who looks upon any thing as honourable that is displeasing to his Maker, or destructive to society, who thinks himself obliged by this principle to the practice of some virtues and not of others, is by no means to be reckoned among true men of honour.

Timogenes was a lively instance of one actuated by false honour. Timogenes would smile at a man's jest who ridiculed his Maker, and, at the same time, run a man through the body that spoke ill of his friend. Timogenes would have scorned to have betrayed a secret, that was intrusted with him, though the fate of his country depended upon the discovery of it. Ti-

mogenes took away the life of a young fellow, in a duel, for having spoken ill of Belinda, a lady whom he himself had seduced in her youth, and betrayed into want and ignominy. To close his character, Timogenes, after having ruined several poor tradesmen's families, who had trusted him, sold his estate to satisfy his creditors; but, like a man of honour, disposed of all the money he could make of it, in the paying off his play debts, or, to speak in his own language, his debts of honour.

In the third place, we are to consider those persons, who treat this principle as chimerical, and turn it into ridicule. Men, who are professedly of no honour, are of a more profligate and abandoned nature than even those who are actuated by false notions of it, as there is more hopes of a heretic than of an atheist. These sons of infamy consider honour with old Syphax, in the play before-mentioned, as a fine imaginary notion, that leads astray young, unexperienced men, and draws them into real mischiefs, while they are engaged in the pursuits of a shadow. These are generally persons who, in Shakespear's phrase, 'are worn and hackney'd in the ways of men;' whose imaginations are grown callous, and have lost all those delicate sentiments which are natural to minds that are innocent and undepraved. Such old, battered miscreants ridicule every thing as romantic that comes in competition with their present interest, and treat those persons as visionaries, who dare stand up, in a corrupt age, for what has not its immediate reward joined to it. The talents, interest, or experience of such men, make them very often useful in all parties, and at all times. But whatever wealth and dignities they may arrive at, they ought to consider, that every one stands as a blot in the annals of his country, who arrives at the temple of Honour by any other way than through that of Virtue.

No. 162. WEDNESDAY, SEPTEMBER 16.

Proprium hoc esse prudentiæ, consiliare sibi animos hominum, et ad usus suos adjungere. CICERO.

I WAS the other day in company at my Lady Lizard's, when there came in among us their cousin Tom, who is one of those country squires that set up for plain, honest gentlemen who speak their minds. Tom is, in short, a lively, impudent clown, and has wit enough to have made him a pleasant companion, had it been polished and rectified by good manners. Tom had not been a quarter of an hour with us, before he set every one in the company a blushing, by some blunt question, or unlucky observation. He asked the Sparkler if her wit had yet got her a husband; and told her eldest sister she looked a little wan under the eyes, and that it was time for her to look about her, if she did not design to lead apes in the other world. The good Lady Lizard, who suffers more than her daughters on such an occasion, desired her cousin Thomas, with a smile, not to be so severe on his relations; to which the booby replied, with a rude country laugh, 'If I be not mistaken, aunt, you were a mother at fifteen, and why do you expect that your daughters should be maids till five and twenty?' I endeavoured to divert the discourse, when, without taking notice of what I said, 'Mr. Ironside,' says he, 'you fill my cousins' heads with your fine notions, as you call them; can you teach them to make a pudding?' I must confess he put me out of countenance with his rustic raillery, so that I made some excuse, and left the room.

This fellow's behaviour made me reflect on the usefulness of complaisance, to make all conversation agreeable. This, though in itself it be scarce reckoned in the number of moral virtues, is that which gives a lustre to every talent a man can be

possessed of. It was Plato's advice to an unpolished writer, that he should sacrifice to the graces. In the same manner, I would advise every man of learning, who would not appear in the world a mere scholar, or philosopher, to make himself master of the social virtue which I have here mentioned.

Complaisance renders a superior amiable, an equal agreeable, and an inferior acceptable. It smooths distinction, sweetens conversation, and makes every one in the company pleased with himself. It produces good-nature and mutual benevolence, encourages the timorous, sooths the turbulent, humanises the fierce, and distinguishes a society of civilized persons from a confusion of savages. In a word, complaisance is a virtue that blends all orders of men together in a friendly intercourse of words and actions, and is suited to that equality in human nature which every one ought to consider, so far as is consistent with the order and economy of the world.

If we could look into the secret anguish and affliction of every man's heart, we should often find that more of it arises from little imaginary distresses, such as checks, frowns, contradictions, expressions of contempt, and (what Shakespear reckons among other evils under the sun)

> ———The poor man's contumely,
> The insolence of office, and the spurns
> That patient merit of the unworthy takes,

than from the more real pains and calamities of life. The only method to remove these imaginary distresses as much as possible out of human life, would be the universal practice of such an ingenuous complaisance as I have been here describing, which, as it is a virtue, may be defined to be *a constant endeavour to please those whom we converse with, so far as we may do it innocently.* I shall here add, that I know nothing so effectual to raise a man's fortune as complaisance, which recommends more to the favour of the great, than wit, knowledge, or any other talent whatsoever.

I find this consideration very prettily illustrated by a little wild Arabian tale, which I shall here abridge, for the sake of my reader, after having again warned him, that I do not recommend to him such an impertinent or vicious complaisance as is not consistent with honour and integrity.

"Schacabac, being reduced to great poverty, and having ate nothing for two days together, made a visit to a noble Barmecide in Persia, who was very hospitable, but withal a great humorist. The Barmecide was sitting at his table, that seemed ready covered for an entertainment. Upon hearing Schacabac's complaint, he desired him to sit down and fall on. He then gave him an empty plate, and asked him how he liked his rice-soup. Schacabac, who was a man of wit, and resolved to comply with the Barmecide in all his humours, told him it was admirable, and, at the same time, in imitation of the other, lifted up the empty spoon to his mouth with great pleasure. The Barmecide then asked him, if he ever saw whiter bread? Schacabac, who saw neither bread nor meat, 'If I did not like it, you may be sure,' says he, 'I should not eat so heartily of it.' 'You oblige me mightily,' replied the Barmecide, 'pray let me help you to this leg of a goose.' Schacabac reached out his plate, and received nothing on it with great cheerfulness. As he was eating very heartily on this imaginary goose, and crying up the sauce to the skies, the Barmecide desired him to keep a corner of his stomach for a roasted lamb, fed with pistacho nuts, and after having called for it, as though it had really been served up. 'Here is a dish,' says he, 'that you will see at nobody's table but my own.' Schacabac was wonderfully delighted with the taste of it, which is like nothing, says he, I ever ate before. Several other nice dishes were served up in idea, which both of them commended, and feasted on after the same manner. This was followed by an invisible dessert, no part of which delighted Schacabac so much as a certain lozenge,

which the Barmecide told him was a sweetmeat of his own invention. Schacabac, at length, being courteously reproached by the Barmecide, that he had no stomach, and that he ate nothing, and, at the same time, being tired with moving his jaws up and down to no purpose, desired to be excused, for that really he was so full he could not eat a bit more. 'Come then,' says the Barmecide, 'the cloth shall be removed, and you shall taste my wines, which I may say, without vanity, are the best in Persia.' He then *filled* both their glasses out of an empty decanter. Schacabac would have excused himself from drinking so much at once, because he said he was a little quarrelsome in his liquor; however, being pressed to it, he pretended to take it off, having before-hand praised the colour, and afterwards the flavour. Being plied with two or three other imaginary bumpers of different wines equally delicious, and a little vexed with this fantastic treat, he pretended to grow flustered, and gave the Barmecide a good box on the ear, but immediately recovering himself, 'Sir,' says he, 'I beg ten thousand pardons, but I told you before, that it was my misfortune to be quarrelsome in my drink. The Barmecide could not but smile at the humour of his guest, and instead of being angry at him, 'I find,' says he, 'thou art a complaisant fellow, and deservest to be entertained in my house. Since thou canst accommodate thyself to my humour, we will now eat together in good earnest.' Upon which, calling for his supper, the rice-soup, the goose, the pistacho lamb, the several other nice dishes, with the dessert, the lozenges, and all the variety of Persian wines, were served up successively, one after another; and Schacabac was feasted, in reality, with those very things which he had before been entertained with in imagination."

No. 163. THURSDAY, SEPTEMBER 17.

——miserum est alienâ vivere quadrâ. JUV.

WHEN I am disposed to give myself a day's rest, I order the lion to be opened, and search into that magazine of intelligence for such letters as are to my purpose. The first I looked into comes to me from one who is chaplain to a great family. He treats himself in the beginning of it, after such a manner, as I am persuaded no man of sense would treat him. Even the lawyer and physician to a man of quality expect to be used like gentlemen, and much more may any one of so superior a profession. I am by no means for encouraging that dispute, whether the chaplain or the master of the house be the better man, and the more to be respected. The two learned authors, Dr. Hicks and Mr. Collier, to whom I might add several others, are to be excused if they have carried the point a little too high in favour of the chaplain, since, in so corrupt an age as that we live in, the popular opinion runs so far into the other extreme. The only controversy, between the patron and the chaplain, ought to be, which should promote the good designs and interests of each other most; and, for my own part, I think it is the happiest circumstance, in a great estate or title, that it qualifies a man for chusing, out of such a learned and valuable body of men as that of the English clergy, a friend, a spiritual guide, and a companion. The letter I have received from one of this order, is as follows,

"MR. GUARDIAN,

"I HOPE you will not only indulge me in the liberty of two or three questions, but also in the solution of them.

"I have had the honour, many years, of being chaplain to a noble family, and of being accounted the

highest servant in the house, either out of respect to my cloth, or because I lie in the uppermost garret.

"Whilst my old lord lived, his table was always adorned with useful learning and innocent mirth, as well as covered with plenty. I was not looked upon as a piece of furniture fit only to sanctify and garnish a feast, but treated as a gentleman, and generally desired to fill up the conversation an hour after I had done my duty. But now my young lord is come to the estate, I find I am looked upon as a *censor morum*, an obstacle to mirth and talk, and suffered to retire constantly, with *prosperity to the church* in my mouth. I declare solemnly, Sir, that I have heard nothing, from all the fine gentlemen who visit us, more remarkable, for half a year, than that one young lord was seven times drunk at Genoa, and another had an affair with a famous courtesan at Venice. I have lately taken the liberty to stay three or four rounds beyond the church, to see what topics of discourse they went upon, but, to my great surprise, have hardly heard a word all the time besides the toasts. Then they all stare full in my face, and show all the actions of uneasiness till I am gone. Immediately upon my departure, to use the words in an old comedy, 'I find, by the noise they make, that they had a mind to be private.' I am at a loss to imagine what conversation they have among one another, which I may not be present at, since I love innocent mirth as much as any of them, and am shocked with no freedoms whatsoever, which are consistent with Christianity. I have, with much ado, maintained my post hitherto at the dessert, and every day eat tart in the face of my patron; but how long I shall be invested with this privilege I do not know. For the servants, who do not see me supported as I was in my old lord's time, begin to brush very familiary by me, and thrust aside my chair, when they set the sweetmeats on the table. I have been born and educated a gentleman, and desire you will make the public sensible, that the

Christian priesthood was never thought in any age or country to debase the man who is a member of it. Among the great services which your useful papers daily do to religion, this perhaps will not be the least, and will lay a very great obligation on your unknown servant,

"G. W."

"VENERABLE NESTOR,

"I WAS very much pleased with your paper of the 7th instant, in which you recommend the study of useful knowledge to women of quality or fortune. I have since that met with a very elegant poem, written by the famous Sir Thomas More; it is inscribed to a friend of his, who was then seeking out a wife; he advises him on that occasion to overlook wealth and beauty, and if he desires a happy life, to join himself with a woman of virtue and knowledge. His words on this last head are as follow.

Proculque stulta sit
Parvis labellulis
Semper loquacitas,
Proculque rusticum
Semper silentium.
Sit illa vel modò
Instructa literis.
Vel talis ut modò
Sit apta literis.
Felix, quibus bene
Priscis ab omnibus
Possit libellulis
Vitam beantia
Haurire dogmata.
Armata cum quibus,
Nec illa prosperis
Superba turgeat,
Nec illa turbidis
Miscella lugeat
Prostrata casibus.
Jucunda sit erit
Semper, nec unquam erit
Gravis, molestave
Vitæ comes tuæ,
Quæ docta parvulos
Docebit et tuos
Cum lacte literas
Olim nepotulos.
Jam te juvaverit
Viros relinquere,
Doctæque conjugis
Sinu quiescere,
Dum grata te fovet.
Manuque mobili
Dum plectra personat,
Et voce (quâ nec est
Prognæ sororculæ
Tuæ suavior)
Amœna cantillat
Apollo que velit
Audire carmina.
Jam te juvaverit
Sermone blandulo,
Docto tamen dies
Noctesque ducere.
Notare verbula
Mellita maximis
Non absque gratiis
Ab ore melleo
Semper fluentia,

Quibus coerceat
Si quando te levet
Inane gaudium,
Quibus levaverit
Si quando deprimat
Te mœror anxius.
Certabit in quibus
Summa eloquentia
Jam cum omnium gravi
Rerum scientia.
Talem olim ego putem
Et vatis Orphei
Fuisse conjugem,
Nec unquam ab inferis
Curasset improbo
Labore fœminam
Referre rusticam.
Talemque credimus
Nasonis inclytam,
Quæ vel patrem queat
Æquare carmine,
Fuisse filiam,
Talemque suspicor
(Qua nulla charior
Unquam fuit patri,
Quo nemo doctior)
Fuisse Tulliam:
Talisque quæ tulit
Gracchos duos fuit,
Quæ quos tulit, bonis
Instruxit artibus:
Nec profuit minus
Magistra quàm parens.

The sense of this elegant description is as follows:

"May you meet with a wife who is not always stupidly silent, nor always prattling nonsense! May she be *learned*, if possible, or at least capable of being made so! A woman thus accomplished will be always drawing sentences and maxims of virtue out of the best authors of antiquity. She will be *herself* in all changes of fortune, neither blown up in prosperity, nor broken with adversity. You will find in her an even, cheerful, good-humoured friend, and an agreeable companion for life. She will infuse knowledge into your children with their milk, and from their infancy train them up to wisdom. Whatever company you are engaged in, you will long to be at home, and retire with delight from the society of *men*, into the bosom of one who is so dear, so knowing, and so amiable. If she touches her lute, or sings to it any of her own compositions, her voice will soothe you in your solitudes, and sound more sweetly in your ear than that of the nightingale. You will waste with pleasure whole days and nights in her conversation, and be ever finding out new beauties in her discourse. She will keep your mind in perpetual serenity, restrain its mirth from being dissolute, and prevent its melancholy from being painful.

"Such was doubtless the wife of Orpheus; for who would have undergone what he did to have recovered a foolish bride? Such was the daughter of Ovid, who was his rival in poetry. Such was Tullia, as she is celebrated by the most learned and the most fond of fathers. And such was the mother of the two Gracchi, who is no less famous for having been their instructor than their parent.

No. 165. SATURDAY, SEPTEMBER 19.

Decipit exemplar, vitiis imitabile——— HOR.

IT is a melancholy thing to see a coxcomb at the head of a family. He scatters infection through the whole house. His wife and children have always their eyes upon him; if they have more sense than himself, they are out of countenance for him; if less, they submit their understandings to him, and make daily improvements in folly and impertinence. I have been very often secretly concerned, when I have seen a circle of pretty children cramped in their natural parts, and prattling even below themselves, while they are talking after a couple of silly parents. The dullness of a father often extinguishes a genius in the son, or gives such a wrong cast to his mind, as it is hard for him ever to wear off. In short, where the head of a family is weak, you hear the repetitions of his insipid pleasantries, shallow conceits, and topical points of mirth, in every member of it. His table, his fire side, his parties of diversion, are all of them so many standing scenes of folly.

This is one reason why I would the more recommend the improvements of the mind to my female readers, that a family may have a double chance for it, and if it meets with weakness in one of the heads, may have it made up in the other. It is indeed an unhappy circumstance in a family, where the wife has

more knowledge than the husband; but it is better it should be so, than that there should be no knowledge in the whole house. It is highly expedient that at least one of the persons, who sits at the helm of affairs, should give an example of good sense to those who are under them in these little domestic governments.

If folly is of ill consequence in the head of a family, vice is much more so, as it is of a more pernicious and of a more contagious nature. When the master is a profligate, the rake runs through the house. You hear the sons talking loosely and swearing after their father, and see the daughters either familiarised to his discourse, or every moment blushing for him.

The very footman will be a fine gentleman in his master's way. He improves by his table-talk, and repeats in the kitchen what he learns in the parlour. Invest him with the same title and ornaments, and you would scarce know him from his lord. He practises the same oaths, the same ribaldry, the same way of joking.

It is therefore of very great concern to a family, that the ruler of it should be wise and virtuous. The first of these qualifications does not indeed lie within his power: but though a man cannot abstain from being weak, he may from being vicious. It is in his power to give a good example of modesty, of temperance, of frugality, of religion, and of all other virtues, which, though the greatest ornaments of human nature, may be put in practice by men of the most ordinary capacities.

As wisdom and virtue are the proper qualifications of the master of a house, if he is not accomplished in both of them, it is much better that he should be deficient in the former than in the latter, since the consequences of vice are of an infinitely more dangerous nature than those of folly.

When I read the histories that are left us of Pythagoras, I cannot but take notice of the extraordinary influence, which that great philosopher, who was an

illustrious pattern of virtue and wisdom, had on his private family. This excellent man, after having perfected himself in the learning of his own country, travelled into all the known parts of the world, on purpose to converse with the most learned men of every place; by which means he gleaned up all the knowledge of the age, and is still admired by the greatest men of the present times, as a prodigy of science. His wife, Theano, wrote several books, and, after his death, taught his philosophy in his public school, which was frequented by numberless disciples of different countries. There are several excellent sayings recorded of her. I shall only mention one, because it does honour to her virtue, as well as to her wisdom. Being asked by some of her sex, in how long a time a woman might be allowed to pray to the gods, after having conversed with a man? 'If it were her husband,' says she, 'the next day; if a stranger, never.' Pythagoras had by this wife two sons and three daughters. His two sons, Telauges and Mnesarchus, were both eminent philosophers, and were joined with their mother in the government of the Pythagorean school. Arignote was one of his daughters, whose writings were extant, and very much admired in the age of Porphyrius. Damo was another of his daughters, in whose hands Pythagoras left his works, with a prohibition to communicate them to strangers, which she observed to the hazard of her life; and though she was offered a great sum for them, rather chose to live in poverty, than not to obey the commands of her beloved father. Mila was the third of the daughters, whose works and history were very famous in Lucian's time. She was so signally virtuous, that, for her unblemished behaviour in her virginity, she was chosen to lead up the chorus of maids in a national solemnity; and, for her exemplary conduct in marriage, was placed at the head of all the matrons in the like public ceremony. The memory of this learned woman was so precious among her countrymen, that her house

was, after her death, converted into a temple, and the street she lived in, called by the name of the Musæum. Nor must I omit, whilst I am mentioning this great philosopher, under his character as the master of a family, that two of his servants so improved themselves under him, that they were instituted into his sect, and make an eminent figure in the list of Pythagoreans. The names of these two servants were Astræus and Zamolxes. This single example sufficiently shows us both the influence and the merit of one who discharges as he ought the office of a good master of a family; which, if it were well observed in every house, would quickly put an end to that universal depravation of manners, by which the present age is so much distinguished; and which is more easy to lament than to reform.

No. 166. THURSDAY, SEPTEMBER 21.

———*aliquisque malo fuit usus in illo.* OVID. MET.

CHARITY is a virtue of the heart, and not of the hands, says an old writer. Gifts and alms are the expressions, not the essence of this virtue. A man may bestow great sums on the poor and indigent, without being charitable, and may be charitable when he is not able to bestow any thing. Charity is therefore a habit of good will, or benevolence, in the soul, which disposes us to the love, assistance and relief of mankind, especially of those who stand in need of it. The poor man who has this excellent frame of mind, is no less entitled to the reward of this virtue than the man who founds a college. For my own part, I am charitable to an extravagance this way. I never saw an indigent person in my life, without reaching out to him some of this imaginary relief. I cannot but sympathise with every one I meet that is in affliction; and

if my abilities were equal to my wishes, there should be neither pain nor poverty in the world.

To give my reader a right notion of myself in this particular, I shall present him with the secret history of one of the most remarkable parts of my life.

I was once engaged in search of the philosopher's stone. It is frequently observed of men who have been busied in this pursuit, that, though they have failed in their principal design, they have, however, made such discoveries in their way to it, as have sufficiently recompenced their enquiries. In the same manner, though I cannot boast of my success in that affair, I do not repent in my engaging in it, because it produced in my mind such a habitual exercise of charity, as made it much better than perhaps it would have been, had I never been lost in so pleasing a delusion.

As I did not question but I should soon have a new Indies in my possession, I was perpetually taken up in considering how to turn it to the benefit of mankind. In order to it, I employed a whole day in walking about this great city, to find out proper places for the erection of hospitals. I had likewise entertained that project, which has since succeeded in another place, of building churches at the court end of the town, with this only difference, that instead of fifty, I intended to have built a hundred, and to have seen them all finished in less than one year.

I had, with great pains and application, got together a list of all the French protestants; and, by the best accounts I could come at, had calculated the value of all those estates and effects which every one of them had left in his own country for the sake of his religion, being fully determined to make it up to him, and return some of them the double of what they had lost.

As I was one day in my laboratory, my operator, who was to fill my coffers for me, and used to foot it from the other end of the town every morning, complained of a sprain in his leg, that he had met with

over against St. Clement's church. This so affected me, that, as a standing mark of my gratitude to him, and out of compassion to the rest of my fellow citizens, I resolved to new pave every street within the liberties, and entered a memorandum in my pocket-book accordingly. About the same time I entertained some thoughts of mending all the highways on this side the Tweed, and of making all the rivers in England navigable.

But the project I had most at heart, was the settling upon every man in Great Britain three pounds a year, (in which sum may be comprised, according to Sir William Pettit's observations, all the necessities of life,) leaving to them whatever else they could get by their own industry, to lay out on superfluities.

I was above a week debating in myself what I should do in the matter of Impropriations; but at length came to a resolution to buy them all up, and restore them to the church.

As I was one day walking near St. Paul's, I took some time to survey that structure, and not being entirely satisfied with it, though I could not tell why, I had some thoughts of pulling it down, and building it up anew at my own expence.

For my own part, as I have no pride in me, I intended to take up with a coach and six, half a dozen footmen, and live like a private gentleman.

It happened about this time that public matters looked very gloomy, taxes came hard, the war went on heavily, people complained of the great burdens that were laid upon them: this made me resolve to set aside one morning, to consider seriously the state of the nation. I was the more ready to enter on it, because I was obliged, whether I would or no, to sit at home in my morning gown, having, after a most incredible expence, pawned a new suit of clothes, and a full-bottomed wig, for a sum of money which my operator assured me was the last he should want to bring all our matters to bear. After having considered many

projects, I at length resolved to beat the common enemy at his own weapons, and laid a scheme which would have blown him up in a quarter of a year, had things succeeded to my wishes. As I was in this golden dream, some body knocked at my door. I opened it, and found it was a messenger that brought me a letter from the laboratory. The fellow looked so miserably poor, that I was resolved to make his fortune before he delivered his message: but, seeing he brought a letter from my operator, I concluded I was bound to it in honour, as much as a prince is to give a reward to one that brings him the first news of a victory. I knew this was the long-expected hour of projection, and which I had waited for, with great impatience, above half a year before. In short, I broke open my letter in a transport of joy, and found it as follows:

"SIR,

"AFTER having got out of you every thing you can conveniently spare, I scorn to trespass upon your generous nature, and, therefore, must ingenuously confess to you, that I know no more of the philosopher's stone than you do. I shall only tell you, for your comfort, that I never yet could bubble a blockhead out of his money. They must be men of wit and parts who are for my purpose. This made me apply myself to a person of your wealth and ingenuity. How I have succeeded, you yourself can best tell.

"Your humble servant to command,

"THOMAS WHITE."

"I have locked up the laboratory, and laid the key under the door."

I was very much shocked at the unworthy treatment of this man, and not a little mortified at my disappointment, though not so much for what I myself, as what the public suffered by it. I think, however, I ought to let the world know what I designed for

them, and hope that such of my readers who find they had a share in my good intentions, will accept of the will for the deed.

No. 167. TUESDAY, SEPTEMBER 22.

Fata viam invenient———— VIRG.

THE following story is lately translated out of an Arabian manuscript, which I think has very much the turn of an oriental tale; and as it has never before been printed, I question not but it will be highly acceptable to my reader.

The name of Helim is still famous through all the eartern parts of the world. He is called among the Persians, even to this day, Helim the great Physician. He was acquainted with all the powers of simples, understood all the influences of the stars, and knew the secrets that were engraved on the seal of Solomon the Son of David. Helim was also governor of the Black Palace, and chief of the physicians to Alnareschin the great king of Persia.

Alnareschin was the most dreadful tyrant that ever reigned in this country. He was of a fearful, suspicious, and cruel nature, having put to death, upon very slight jealousies and surmises, five and thirty of his queens, and above twenty sons, whom he suspected to have conspired against his life. Being at length wearied with the exercise of so many cruelties in his own family, and fearing lest the whole race of Caliphs should be entirely lost, he one day sent for Helim, and spoke to him after this manner. 'Helim,' said he, 'I have long admired thy great wisdom, and retired way of living. I shall now show thee the entire confidence which I place in thee. I have only two sons remaining, who are yet but infants. It is my de-

sign that thou take me home with thee, and educate them as thy own. Train them up in the humble and unambitious pursuits of knowledge. By this means shall the line of Caliphs be preserved, and my children succeed after me, without aspiring to my throne whilst I am yet alive.' 'The words of my lord the king shall be obeyed,' said Helim. After which he bowed, and went out of the king's presence. He then received the children into his own house, and from that time bred them up with him in the studies of knowledge and virtue. The young princes loved and respected Helim as their father, and made such improvements under him, that by the age of one and twenty they were instructed in all the learning of the East. The name of the eldest was Ibrahim, and of the youngest Abdallah. They lived together in such a perfect friendship, that to this day it is said of intimate friends, that they live together like Ibrahim and Abdallah. Helim had an only child, who was a girl, of a fine soul, and a most beautiful person. Her father omitted nothing in her education, that might make her the most accomplished woman of her age. As the young princes were in a manner excluded from the rest of the world, they frequently conversed with this lovely virgin, who had been brought up by her father in the same course of knowledge and of virtue. Abdallah, whose mind was of a softer turn than that of his brother, grew by degrees so enamoured of her conversation, that he did not think he lived when he was not in company with his beloved Balsora, for that was the name of the maid. The fame of her beauty was so great, that at length it came to the ears of the king, who pretending to visit the young princes his sons, demanded of Helim the sight of Balsora, his fair daughter. The king was so inflamed with her beauty and behaviour, that he sent for Helim the next morning, and told him it was now his design to recompence him for all his faithful services; and that, in order to it, he intended to make his daughter queen of Persia.

Helim, who knew very well the fate of all those unhappy women who had been thus advanced, and could not but be privy to the secret love which Abdallah bore his daughter, 'Far be it,' said he, 'from the king of Persia to contaminate the blood of the Caliphs, and join himself in marriage with the daughter of his physician.' The king, however, was so impatient for such a bride, that, without hearing any excuses, he immediately ordered Balsora to be sent for into his presence, keeping the father with him, in order to make her sensible of the honour which he designed her. Balsora, who was too modest and humble to think her beauty had made such an impression on the king, was a few moments after brought into his presence as he had commanded.

She appeared in the king's eye as one of the virgin's of Paradise; but, upon hearing the honour which he intended her, she fainted away, and fell down as dead at his feet. Helim wept, and, after having recovered her out of the trance into which she was fallen, represented to the king, that so unexpected an honour was too great to have been communicated to her all at once; but that, if he pleased, he would himself prepare her for it. The king bid him take his own way, and dismissed him. Balsora was conveyed again to her father's house, where the thoughts of Abdallah renewed her affliction every moment; insomuch that at length she fell into a raging fever. The king was informed of her condition by those that saw her. Helim, finding no other means of extricating her from the difficulties she was in, after having composed her mind, and made her acquainted with his intentions, gave her a potion, which he knew would lay her asleep for many hours; and afterwards, in all the seeming distress of a disconsolate father, informed the king she was dead. The king, who never let any sentiments of humanity come too near his heart, did not much trouble himself about the matter; however, for his own reputation, he told the father, that since it

was known through the empire that Balsora died at a time when he designed her for his bride, it was his intention that she should be honoured as such after her death, and that her body should be laid in the Black Palace, among those of his deceased queens.

In the mean time Abdallah, who had heard of the king's design, was not less afflicted than his beloved Balsora. As for the several circumstances of his distress, as also how the king was informed of an irrecoverable distemper into which he was fallen, they are to be found at length in the history of Helim. It shall suffice to acquaint my reader, that Helim, some days after the supposed death of his daughter, gave the prince a potion of the same nature with that which had laid asleep Balsora.

It is the custom among the Persians, to convey, in a private manner, the bodies of all the royal family, a little after their death, into the Black Palace, which is the repository of all who are descended from the Caliphs, or any way allied to them. The chief physician is always governor of the Black Palace, it being his office to embalm and preserve the holy family after they are dead, as well as to take care of them while they are yet living. The Black Palace is so called from the colour of the building, which is all of the finest polished black marble. There are always burning in it five thousand everlasting lamps. It has also a hundred folding doors of ebony, which are each of them watched day and night by a hundred negroes, who are to take care that nobody enters besides the governor.

Helim, after having conveyed the body of his daughter into this repository, and at the appointed time received her out of the sleep into which she was fallen, took care some time after to bring that of Abdallah into the same place. Balsora watched over him, till such time as the dose he had taken lost its effect. Abdallah was not acquainted with Helim's design when he gave him this sleepy potion. It is impossible to describe the surprise, the joy, the transport he was in

at his first awaking. He fancied himself in the retirements of the blessed, and that the spirit of his dear Balsora, who he thought was just gone before him, was the first who came to congratulate his arrival. She soon informed him of the place he was in, which, notwithstanding all its horrors, appeared to him more sweet than the bower of Mahomet, in the company of his Balsora.

Helim, who was supposed to be taken up in the embalming of the bodies, visited the place very frequently. His greatest perplexity was how to get the lovers out of it, the gates being watched in such a manner as I have before related. This consideration did not a little disturb the two interred lovers. At length Helim bethought himself, that the first day of the full moon of the month Tizpa, was near at hand. Now, it is a received tradition among the Persians, that the souls of those of the royal family, who are in a state of bliss, do, on the first full moon after their decease, pass through the eastern gate of the Black Palace, which is therefore called the gate of Paradise, in order to take their flight for that happy place. Helim, therefore, having made due preparations for this night, dressed each of the lovers in a robe of azure silk, wrought in the finest looms of Persia, with a long train of linen, whiter than snow, that floated on the ground behind them. Upon Abdallah's head he fixed a wreath of the greenest myrtle, and on Balsora's a garland of the freshest roses. Their garments were scented with the richest perfumes of Arabia. Having thus prepared every thing, the full moon was no sooner up, and shining in all its brightness, but he privately opened the gate of Paradise, and shut it after the same manner, as soon as they had passed through it. The band of negroes, who were posted at a little distance from the gate, seeing two such beautiful apparitions, that showed themselves to advantage by the light of the full moon, and being ravished with the odour that flowed from their garments, immediately

concluded them to be the ghosts of the two persons lately deceased. They fell upon their faces as they passed through the midst of them, and continued prostrate on the earth till such time as they were out of sight. They reported the next day what they had seen; but this was looked upon, by the king himself, and most others, as the compliment that was usually paid to any of the deceased of his family. Helim had placed two of his own mules at about a mile's distance from the Black Temple, on the spot which they had agreed upon for their rendezvous. He here met them, and conducted them to one of his own houses, which was situated on mount Khacan. The air on this mountain was so very healthful, that Helim had formerly transported the king thither, in order to recover him out of a long fit of sickness; which succeeded so well, that the king made him a present of the whole mountain, with a beautiful house and gardens that were on the top of it. In this retirement lived Abdallah and Balsora. They were both so fraught with all kinds of knowledge, and possessed with so constant and mutual a passion for each other, that their solitude never lay heavy on them. Abdallah applied himself to those arts which were agreeable to his manner of living, and the situation of the place, insomuch that in a few years he converted the whole mountain into a kind of garden, and covered every part of it with plantations or spots of flowers. Helim was too good a father to let him want any thing that might conduce to make his retirement pleasant.

In about ten years after their abode in this place, the old king died, and was succeeded by his son Ibrahim, who, upon the supposed death of his brother, had been called to court, and entertained there as heir to the Persian empire. Though he was for some years inconsolable for the death of his brother, Helim durst not trust him with the secret, which he knew would have fatal consequences, should it by any means come to the knowledge of the old king. Ibrahim was

no sooner mounted on the throne, but Helim sought after a proper opportunity of making a discovery to him, which he knew would be very agreeable to so good natured and generous a prince. It so happened, that, before Helim found such an opportunity as he desired, the new king Ibrahim, having been separated from his company in a chace, and almost fainting with heat and thirst, saw himself at the foot of mount Khacan; he immediately ascended the hill, and coming to Helim's house, demanded some refreshments. Helim was very luckily there at that time, and after having set before the king the choicest of wines and fruits, finding him wonderfully pleased with so seasonable a treat, told him that the best part of his entertainment was to come, upon which he opened to him the whole history of what had passed. The king was at once astonished and transported at so strange a relation, and, seeing his brother enter the room with Balsora in his hand, he leaped off from the sofa on which he sat, and cried out, 'It is he! it is my Abdallah!——Having said this, he fell upon his neck and wept. The whole company, for some time, remained silent, and shed tears of joy. The king at length, after having kindly reproached Helim for depriving him so long of such a brother, embraced Balsora with the greatest tenderness, and told her, that she should now be a queen indeed, for that he would immediately make his brother king of all the conquered nations on the other side the Tygris. He easily discovered in the eyes of our two lovers, that, instead of being transported with the offer, they preferred their present retirement to empire. At their request, therefore, he changed his intentions, and made them a present of all the open country so far as they could see from the top of mount Khacan. Abdallah continuing to extend his former improvements, beautified this whole prospect with groves and fountains, gardens and seats of pleasure, till it became the most delicious spot of ground within the empire, and is therefore called the Garden of Persia. This Caliph,

Ibrahim, after a long and happy reign, died without children, and was succeeded by Abdallah, a son of Abdallah and Balsora. This was that king, Abdallah, who afterwards fixed the imperial residence upon mount Khacan, which continues at this time to be the favourite palace of the Persian empire.

THE

FREEHOLDER.

THE

FREEHOLDER.

No. 1. FRIDAY, DECEMBER 23, 1715.

Rara temporum felicitas, ubi sentire quæ velis, et quæ sentias dicere licet.
TACIT.

THE arguments of an author lose a great deal of their weight, when we are persuaded that he only writes for argument's sake, and has no real concern in the cause which he espouses. This is the case of one, who draws his pen in the defence of property, without having any; except, perhaps, in the copy of a libel, or a ballad. One is apt to suspect, that the passion for liberty, which appears in a Grub-street patriot, arises only from his apprehensions of a gaol; and that, whatever he may pretend, he does not write to secure, but to get, something of his own. Should the government be overturned, he has nothing to lose but an old standish.

I question not but the reader will conceive a respect for the author of this paper, from the title of it; since, he may be sure, I am so considerable a man, that I cannot have less than forty shillings a year.

I have rather chosen this title than any other, because it is what I most glory in, and what most effectually calls to my mind the happiness of that government under which I live. As a British freeholder, I should not scruple taking place of a French marquis; and when I see one of my countrymen amusing himself in his little cabbage-garden, I naturally look upon him

as a greater person than the owner of the richest vineyard in Champagne.

The House of Commons is the representative of men in my condition. I consider myself as one who give my consent to every law which passes: a freeholder in our government being of the nature of a citizen of Rome in that famous commonwealth; who, by the election of a tribune, had a kind of remote voice in every law that was enacted. So that a freeholder is but one remove from a legislator, and for that reason ought to stand up in the defence of those laws, which are in some degree of his own making. For such is the nature of our happy constitution, that the bulk of the people virtually give their approbation to every thing they are bound to obey, and prescribe to themselves those rules by which they are to walk.

At the same time that I declare I am a freeholder, I do not exclude myself from any other title. A freeholder may be either a voter, or a knight of the shire; a wit, or a fox-hunter; a scholar, or a soldier; an alderman, or a courtier; a patriot, or a stock-jobber. But I chuse to be distinguished by this denomination, as the freeholder is the basis of all other titles. Dignities may be grafted upon it; but this is the substantial stock, that conveys to them their life, taste, and beauty; and without which they are no more than blossoms, that would fall away with every shake of wind.

And here I cannot but take occasion to congratulate my country upon the increase of this happy tribe of men, since, by the wisdom of the present parliament, I find the race of freeholders spreading into the remotest corners of the island. I mean that act which passed in the late session for the encouragement of loyalty in Scotland: by which it is provided, 'That all and every vassal and vassals in Scotland, who shall continue peaceable, and in dutiful allegiance to his majesty, his heirs, and successors, holding lands or tenements of any offender (guilty of high-treason) who

holds such lands or tenements immediately of the crown, shall be vested and seised, and are hereby enacted and ordained to hold the said lands or tenements of his majesty, his heirs, and successors, in fee and heritage for ever, by such manner of holding, as any such offender held such lands or tenements of the crown, &c.'

By this means it will be in the power of a Highlander to be at all times a good tenant, without being a rebel; and to deserve the character of a faithful servant, without thinking himself obliged to follow his master to the gallows.

How can we sufficiently extol the goodness of his present majesty, who is not willing to have a single slave in his dominions! or enough rejoice in the exercise of that loyalty, which, instead of betraying a man into the most ignominious servitude, (as it does in some of our neighbouring kingdoms,) entitles him to the highest privileges of freedom and property! It is now to be hoped, that we shall have few vassals, but to the laws of our country.

When these men have a taste of property, they will naturally love that constitution from which they derive so great a blessing. There is an unspeakable pleasure in calling any thing one's own. A freehold, though it be but in ice and snow, will make the owner pleased in the possession, and stout in the defence of it; and is a very proper reward for our allegiance to our present king, who (by an unparalleled instance of goodness in a sovereign, and infatuation in subjects) contends for the freedom of his people against themselves; and will not suffer many of them to fall into a state of slavery, which they are bent upon with so much eagerness and obstinacy.

A freeholder of Great Britain is bred with an aversion to every thing that tends to bring him under a subjection to the arbitrary will of another. Of this we find frequent instances in all our histories; where the persons, whose characters are the most amiable;

and strike us with the highest veneration, are those who stood up manfully against the invasions of civil liberty, and the complicated tyranny which popery imposes upon our bodies, our fortunes, and our minds. What a despicable figure then must the present mock-patriots make in the eyes of posterity, who venture to be hanged, drawn, and quartered, for the ruin of those civil rights, which their ancestors, rather than part with, chose to be cut to pieces in the field of battle? And what an opinion will after ages entertain of their religion, who bid fair for a gibbet, by endeavouring to bring in a superstition, which their forefathers perished in flames to keep out?

But how instructive soever the folly of these men may prove to future times, it will be my business more immediately to consult the happiness of the age in which I live. And since so many profligate writers have endeavoured to varnish over a bad cause, I shall do all in my power to recommend a good one, which indeed requires no more than barely to explain what it is. While many of my gallant countrymen are employed in pursuing rebels half discomfited through the consciousness of their guilt, I shall labour to improve those victories to the good of my fellow-subjects; by carrying on our successes over the minds of men, and by reconciling them to the cause of their king, their country, and their religion.

To this end, I shall, in the course of this paper, (to be published every Monday and Friday,) endeavour to open the eyes of my countrymen to their own interest, to show them the privileges of an English freeholder, which they enjoy in common with myself, and to make them sensible how these blessings are secured to us by his majesty's title, his administration, and his personal character.

I have only one request to make to my readers, that they will peruse these papers with the same candour and impartiality in which they are written; and shall hope for no other prepossession in favour of

them, than what one would think should be natural to every man, a desire to be happy, and a good will towards those, who are the instruments of making them so.

No. 2. MONDAY, DECEMBER 26.

Non de domino, sed de parente loquimur. Intelligamus ergo bona nostra, dignosque nos illius usu probemus; atque identidem cogitemus, si majus principibus præstemus obsequium, qui servitute civium, quam qui libertate lætantur. PLIN.

HAVING, in my first paper, set forth the happiness of my station as a freeholder of Great Britain, and the nature of that property which is secured to me by the laws of my country; I cannot forbear considering, in the next place, that person who is intrusted with the guardianship and execution of those laws. I have lived in one reign, when the prince, instead of invigorating the laws of our country, or giving them their proper course, assumed a power of dispensing with them: and in another, when the sovereign was flattered by a set of men into a persuasion, that the regal authority was unlimited and uncircumscribed. In either of these cases, good laws are at best but a dead letter; and by showing the people how happy they ought to be, only serve to aggravate the sense of their oppressions.

We have the pleasure at this time to see a king upon the throne, who hath too much goodness to wish for any power, that does not enable him to promote the welfare of his subjects; and too much wisdom to look upon those as his friends, who would make their court to him by the profession of an obedience, which they never practised, and which has always proved fatal to those princes, who have put it to the trial. His majesty gave a proof of his sovereign virtues, be-

fore he came to the exercise of them in this kingdom. His inclination to justice led him to rule his German subjects in the same manner, that our constitution directs him to govern the English. He regarded those which are our civil liberties, as the natural rights of mankind; and therefore indulged them to a people, who pleaded no other claim to them than from his known goodness and humanity. This experience of a good prince, before we had the happiness to enjoy him, must give great satisfaction to every thinking man, who considers how apt sovereignty is to deprave human nature; and how many of our own princes made very ill figures upon the throne, who, before they ascended it, were the favourites of the people.

What gives us the greatest security in the conduct of so excellent a prince is, that consistency of behaviour, whereby he inflexibly pursues those measures which appear the most just and equitable. As he hath the character of being the most prudent in laying proper schemes; he is no less remarkable for being steady in accomplishing what he has once concerted. Indeed, if we look into the history of his present majesty, and reflect upon that wonderful series of successes which have attended him, I think they cannot be ascribed to any thing so much as to his uniformity and firmness of mind, which has always discovered itself in his proceedings. It was by this that he surmounted those many difficulties which lay in the way to his succession; and by which, we have reason to hope, he will daily make all opposition fall before him. The fickle and unsteady politics of our late British monarchs have been the perpetual source of those dissentions and animosities which have made the nation unhappy: whereas the constant and unshaken temper of his present majesty must have a natural tendency to the peace of his government, and the unanimity of his people.

Whilst I am enumerating the public virtues of our sovereign, which are so conducive to the advantage of

those who are to obey him, I cannot but take notice, that his majesty was bred up from his infancy with a love to this our nation, under a princess, who was the most accomplished woman of her age, and particularly famous for her affection to the English. Our countrymen were dear to him, before there was any prospect of their being his subjects; and every one knows, that nothing recommends a man so much to the distinguishing civilities of his court, as the being born in Great Britain.

To the fame of his majesty's civil virtues, we may add the reputation he has acquired by his martial achievements. It is observed by Sir William Temple, that the English are particularly fond of a king who is valiant: upon which account his majesty has a title to all the esteem that can be paid the most warlike prince; though, at the same time, for the good of his subjects, he studies to decline all occasions of military glory; and chuses rather to be distinguished as the father, than as the captain of his people. I am glad his rebellious subjects are too inconsiderable to put him upon exerting that courage and conduct, which raised him so great a reputation in Hungary and the Morea, when he fought against the enemies of Christianity; and in Germany and Flanders, where he commanded against the great disturber of the peace of Europe. One would think there was reason for the opinion of those, who make personal courage to be a hereditary virtue, when we see so many instances of it in the line of Brunswick. To go no farther back than the time of our present king, where can we find, among the sovereign houses of Europe, any other family, that has furnished so many persons of distinguished fortitude? Three of his majesty's brothers have fallen gloriously in the field, fighting against the enemies of their native country: and the bravery of his royal highness, the Prince of Wales, is still fresh in our memory, who fought, with the spirit of his father,

at the battle of Audenarde, when the children of France, and the Pretender, fled before him.

I might here take notice of his majesty's more private virtues, but have rather chosen to remind my countrymen of the public parts of his character, which are supported by such incontestable facts as are universally known and acknowledged.

Having thus far considered our happiness in his majesty's civil and military character, I cannot forbear pleasing myself with regarding him in the view of one who has been always fortunate. Cicero recommends Pompey under this particular head to the Romans, with whom the character of being fortunate was so popular, that several of their emperors gave it a place among their titles. Good fortune is often the reward of virtue, and as often the effect of prudence. And whether it proceeds from either of these, or from both together, or whatever may be the cause of it, every one is naturally pleased to see his interests conducted by a person who is used to good success. The establishment of the electoral dignity in his majesty's family was a work reserved for him finally to accomplish. A large accession of dominion fell to him, by his succeeding to the dukedom of Zell, whereby he became one of the greatest princes of Germany; and one of the most powerful persons that ever stood next heir to the throne of Great Britain. The duchy of Bremen and the bishopric of Osnaburg have considerably strengthened his interests in the empire, and given a great additional weight to the Protestant cause. But the most remarkable interpositions of Providence, in favour of him, have appeared in removing those seemingly invincible obstacles to his succession; in taking away, at so critical a juncture, the person who might have proved a dangerous enemy; in confounding the secret and open attempts of his traiterous subjects, and in giving him the delightful prospect of transmitting his power through a numerous and still increasing progeny.

Upon the whole, it is not to be doubted but every wise and honest subject will concur with Providence in promoting the glory and happiness of his present majesty, who is endowed with all those royal virtues, that will naturally secure to us the national blessings, which ought to be dear and valuable to a free people.

No. 3. FRIDAY, DECEMBER 30.

Quibus otio vel magnifice, vel molliter vivere copia erat, incerta pro certis, bellum quam pacem, malebant. SAL.

EVERY one knows that it is usual for a French officer, who can write and read, to set down all the occurrences of a campaign, in which he pretends to have been personally concerned; and to publish them under the title of his Memoirs, when most of his fellow-soldiers are dead that might have contradicted any of his matters of fact. Many a gallant young fellow has been killed in battle before he came to the third page of his secret history; when several, who have taken more care of their persons, have lived to fill a whole volume with their military performances, and to astonish the world with such instances of their bravery as had escaped the notice of every body else. One of our late Preston heroes had, it seems, resolved upon this method of doing himself justice: and, had he not been nipped in the bud, might have made a very formidable figure, in his own works, among posterity. A friend of mine, who had the pillage of his pockets, has made me a present of the following Memoirs, which he desires me to accept as a part of the spoils of the rebels. I have omitted the introduction, as more proper for the inspection of a secretary of state; and shall only set down so much of the memoirs as seems to be a faithful narrative of that wonderful expedition, which drew upon it the eyes of all Europe.

"HAVING thus concerted measures for a rising, we had a general meeting over a bowl of punch. It was here proposed by one of the wisest among us, to draw up a manifesto, setting forth the grounds and motives of our taking arms; for, as he observed, there had never yet been an insurrection in England, where the leaders had not thought themselves obliged to give some reasons for it. To this end we laid our heads together to consider what grievances the nation had suffered under the reign of King George. After having spent some hours upon this subject, without being able to discover any, we unanimously agreed to rebel first, and to find out reasons for it afterwards. It was indeed easy to guess at several grievances of a private nature, which influenced particular persons. One of us had spent his fortune: another was a younger brother: a third had the incumbrance of a father upon his estate. But that which principally disposed us in favour of the chevalier was, that most of the company had been obliged to take the abjuration oath against their will. Being at length thoroughly inflamed with zeal and punch, we resolved to take horse the next morning; which we did accordingly, having been joined by a considerable reinforcement of Roman Catholics, whom we could rely upon, as knowing them to be the best Tories in the nation, and avowed enemies to Presbyterianism. We were likewise joined by a very useful associate, who was a fidler by profession, and brought in with him a body of lusty young fellows whom he had tweedled into the service. About the third day of our march I was made a colonel; though I must needs say, I gained my commission by my horse's virtue, not my own; having leaped over a six-bar gate at the head of the cavalry. My general, who is a discerning man, hereupon gave me a regiment; telling me, 'He did not question but I would do the like when I came to the enemies palisadoes.' We pursued our march with much intrepidity through two or three open towns, to the great

terror of the market-people, and the miscarriage of half a dozen big-bellied women. Notwithstanding the magistracy was generally against us, we could discover many friends among our spectators; particularly in two or three balconies, which were filled with several tawdry females, who are known by the ancient name of Harlots. This sort of ladies received us every where with great demonstrations of joy, and promised to assist us with their prayers. After these signal successes in the north of England, it was thought advisable, by our general, to proceed towards our Scotch confederates. During our first day's march, I amused myself with considering what post I should accept of under James the Third, when we had put him in possession of the British dominions. Being a great lover of country sports, I absolutely determined not to be a minister of state, nor to be fobbed off with a garter; until at length passing by a noble country-seat, which belongs to a Whig, I resolved to beg it; and pleased myself the remainder of the day with several alterations I intended to make in it: for, though the situation was very delightful, I neither liked the front of the house, nor the avenues that led to it. We were indeed so confident of success, that I found most of my fellow-soldiers were taken up with imaginations of the same nature. There had like to have been a duel between two of our subalterns, upon a dispute which of them should be governor of Portsmouth. A Popish priest about the same time gave great offence to a Northumberland squire, whom he threatened to excommunicate, if he did not give up to him the church-lands, which his family had usurped ever since the Reformation. In short, every man had cut out a place for himself in his own thoughts; so that I could reckon up in our little army, two or three lord-treasurers, half a dozen secretaries of state, and at least a score of lords-justices in Eyre for each side of Trent. We pursued our march through several villages, which we drank dry, making proclamation, at our entrance, in

the name of James the Third, against all concealments of ale or brandy. Being very much fatigued with the action of a whole week, it was agreed to rest on Sunday, when we heard a most excellent sermon. Our chaplain insisted principally upon two heads. Under the first he proved to us, that the breach of public oaths is no perjury; and under the second expounded to us the nature of non-resistance; which might be interpreted from the Hebrew, to signify either loyalty or rebellion, according as the sovereign bestowed his favours and preferments. He concluded with exhorting us, in a most pathetic manner, to purge the land by wholesome severities, and to propagate sound principles by fire and sword. We set forward the next day towards our friends at Kelso; but by the way had like to have lost our general, and some of our most active officers: for a fox, unluckily crossing the road, drew off a considerable detachment, who clapped spurs to their horses, and pursued him with whoops and hollos till we had lost sight of them. A covey of partridges, springing in our front, put our infantry into disorder on the same day. It was not long after this that we were joined by our friends from the other side of the Frith. Upon the junction of the two corps, our spies brought us word, that they discovered a great cloud of dust at some distance; upon which we sent out a party to reconnoitre. They returned to us with intelligence, that the dust was raised by a great drove of black cattle. This news was not a little welcome to us, the army of both nations being very hungry. We quickly formed ourselves, and received orders for the attack, with positive instructions to give no quarter. Every thing was executed with so much good order, that we made a very plentiful supper. We had, three days after, the same success against a flock of sheep, which we were forced to eat with great precipitation, having received advice of General Carpenter's march as we were at dinner. Upon this alarm we made incredible stretches towards the south, with

a design to gain the fastnesses of Preston. We did little remarkable in our way, except setting fire to a few houses, and frighting an old woman into fits. We had now got a long day's march of the enemy; and meeting with a considerable refreshment of October, all the officers assembled over it, among whom were several Popish lords and gentlemen, who toasted many loyal healths and confusions, and wept very plentifully for the danger of the church. We sat till midnight, and at our parting resolved to give the enemy battle; but the next morning changed our resolutions, and prosecuted our march with indefatigable speed. We were no sooner arrived upon the frontiers of Cumberland, but we saw a great body of militia drawn up in array against us. Orders were given to halt; and a council of war was immediately called, wherein we agreed, with that great unanimity which was so remarkable among us on these occasions, to make a retreat. But before we could give the word, the trainbands, taking advantage of our delay, fled first. We arrived at Preston without any memorable adventure; where, after having formed many barricades, and prepared for a vigorous resistance, upon the approach of the king's troops under General Wills, who was used to the outlandish way of making war, we thought it high time to put in practice that passive obedience, in which our party so much glories, and which I would advise them to stick to for the future."

Such was the end of this rebellion; which, in all probability, will not only tend to the safety of our constitution, but the preservation of the game.

No. 4. MONDAY, JANUARY 2, 1716.

Ne se mulier extra virtutum cogitationes, extraque bellorum casus putet, ipsis incipientis matrimonii auspiciis admonetur, venire se laborum periculorumque sociam, idem in pace, idem in prælio passuram ausuramque. Sic vivendum, sic pereundum. TACIT.

IT is with great satisfaction I observe, that the women of our island, who are the most eminent for virtue and good sense, are in the interest of the present government. As the fair sex very much recommend the cause they are engaged in, it would be no small misfortune to a sovereign, though he had all the male part of the nation on his side, if he did not find himself king of the most beautiful half of his subjects. Ladies are always of great use to the party they espouse, and never fail to win over numbers to it. Lovers, according to Sir William Petty's computation, make at least the third part of the sensible men of the British nation; and it has been an uncontroverted maxim in all ages, that though a husband is sometimes a stubborn sort of a creature, a lover is always at the devotion of his mistress. By this means it lies in the power of every fine woman, to secure at least half a dozen able-bodied men to his majesty's service. The female world are likewise indispensably necessary in the best causes to manage the controversial part of them, in which no man of tolerable breeding is ever able to refute them. Arguments out of a pretty mouth are unanswerable.

It is indeed remarkable, that the inferior tribe of common women, who are a dishonour to their sex, have, in most reigns, been the professed sticklers for such as have acted in opposition to the true interest of the nation. The most numerous converts in King James's reign, were particularly noted to be of this kind. I can give no other reason for such a behaviour, unless it be, that it is not for the advantage of

these female adventurers the laws of the land should take place, and that they know Bridewell is a part of our constitution.

There are many reasons why the women of Great Britain should be on the side of the freeholder, and enemies to the person who would bring in arbitrary government and popery. As there are several of our ladies who amuse themselves in the reading of travels, they cannot but take notice what uncomfortable lives those of their own sex lead, where passive obedience is professed and practised in its utmost perfection. In those countries the men have no property but in their wives, who are the slaves to slaves: every married woman being subject to a domestic tyrant, that requires from her the same vassalage which he pays to his sultan. If the ladies would seriously consider the evil consequences of arbitrary power, they would find, that it spoils the shape of the foot in China, where the barbarous politics of the men so diminish the basis of the female figure, as to unqualify a woman for an evening walk or a country dance. In the East-Indies, a widow, who has any regard to her character, throws herself into the flames of her husband's funeral pile, to show, forsooth, that she is faithful and loyal to the memory of her deceased lord. In Persia, the daughters of Eve, as they call them, are reckoned in the inventory of their goods and chattels: and it is a usual thing when a man sells a bale of silk, or a drove of camels, to toss half a dozen women into the bargain. Through all the dominions of the great Turk, a woman thinks herself happy if she can get but the twelfth share of a husband, and is thought of no manner of use in the creation, but to keep up a proper number of slaves for the commander of the faithful. I need not set forth the ill usage which the fair ones meet with in those despotic governments that lie nearer us. Every one hath heard of the several ways of locking up women in Spain and Italy; where, if there is any power lodged in any of the sex, it is not among the

young and the beautiful, whom nature seems to have formed for it, but among the old and withered matrons, known by the frightful name of *gouvernantes* and *duennas*. If any should allege the freedoms indulged to the French ladies, he must own that these are owing to the natural gallantry of the people, not to their form of government, which excludes, by its very constitution, every female from power, as naturally unfit to hold the sceptre of that kingdom.

Women ought, in reason, to be no less averse to popery than to arbitrary power. Some merry authors have pretended to demonstrate, that the Roman Catholic religion could never spread in a nation, where women would have more modesty than to expose their innocent liberties to a confessor. Others, of the same turn, have assured us, that the fine British complexion, which is so peculiar to our ladies, would suffer very much from a fish diet: and that a whole Lent would give such a sallowness to the celebrated beauties of this island, as would scarce make them distinguishable from those of France. I shall only leave to the serious consideration of my country-women the danger any of them might have been in, (had popery been our national religion,) of being forced by their relations to a state of perpetual virginity. The most blooming toast in the island might have been a nun; and many a lady, who is now a mother of fine children, condemned to a condition of life, disagreeable to herself, and unprofitable to the world. To this, I might add the melancholy objects, they would be daily entertained with, of several sightly men delivered over to an inviolable celibacy. Let a young lady imagine to herself the brisk embroidered officer, who now makes love to her with so agreeable an air, converted into a monk; or the beau, who now addresses himself to her in a full-bottomed wig, distinguished by a little bald pate, covered with a black leather skull-cap. I forbear to mention many other objections, which the ladies, who are no strangers to the doctrines of popery,

will easily recollect: though I do not in the least doubt, but those I have already suggested, will be sufficient to persuade my fair readers to be zealous in the Protestant cause.

The freedom and happiness of our British ladies is so singular, that it is a common saying in foreign countries, 'If a bridge were built cross the seas, all the women in Europe would flock into England.' It has been observed, that the laws relating to them are so favourable, that one would think they themselves had given votes in enacting them. All the honours and indulgencies of society are due to them by our customs; and, by our constitution, they have all the privileges of English-born subjects, without the burdens. I need not acquaint my fair fellow freeholders, that every man, who is anxious for our sacred and civil rights, is a champion in their cause; since we enjoy, in common, a religion agreeable to that reasonable nature, of which we equally partake; and since, in point of property, our law makes no distinction of sexes.

We may therefore justly expect from them, that they will act in concert with us for the preservation of our laws and religion, which cannot subsist, but under the government of his present majesty; and would necessarily be subverted, under that of a person bred up in the most violent principles of popery and arbitrary power. Thus may the fair sex contribute to fix the peace of a brave and generous people, who for many ages have disdained to bear any tyranny but theirs; and be as famous in history, as those illustrious matrons, who, in the infancy of Rome, reconciled the Romans and Sabines, and united the two contending parties under their new king.

No. 5. SATURDAY, JANUARY 6.

Omnium societatum nulla est gravior, nulla carior, quam ea quæ cum republica est unicuique nostrum: cari sunt parentes, cari liberi, propinqui, familiares: sed omnes omnium caritates patria una complexa est: pro qua quis bonus dubitet mortem oppetere, si ei sit profuturus?

CICERO.

THERE is no greater sign of a general decay of virtue in a nation, than a want of zeal in its inhabitants for the good of their country. This generous and public-spirited passion has been observed of late years to languish and grow cold in this our island; where a party of men have made it their business to represent it as chimerical and romantic, to destroy in the minds of the people the sense of national glory, and to turn into ridicule our natural and ancient allies, who are united to us by the common interests both of religion and policy. It may not therefore be unseasonable to recommend to this present generation the practice of that virtue, for which their ancestors were particularly famous, and which is called 'The love of one's country.' This love to our country, as a moral virtue, is a fixed disposition of mind to promote the safety, welfare, and reputation of the community in which we are born, and of the constitution under which we are protected. Our obligation to this great duty may appear to us from several considerations.

In the first place, we may observe, that we are directed to it by one of those secret suggestions of nature, which go under the name of Instinct, and which are never given in vain. As self-love is an instinct planted in us for the good and safety of each particular person, the love of our country is impressed on our minds for the happiness and preservation of the community. This instinct is so remarkable, that we find examples of it in those who are born in the most uncomfortable climates, or the worst of governments.

We read of an inhabitant of Nova Zembla, who, after having lived some time in Denmark, where he was clothed and treated with the utmost indulgence, took the first opportunity of making his escape, though with the hazard of his life, into his native regions of cold, poverty, and nakedness. We have an instance of the same nature among the very Hottentots. One of these savages was brought into England, taught our language, and, in a great measure, polished out of his natural barbarity; but, upon being carried back to the Cape of Good Hope (where it was thought he might have been of advantage to our English traders) he mixed in a kind of transport with his countrymen, brutalised with them in their habits and manners, and would never again return to his foreign acquaintance. I need not mention the common opinion of the Negroes in our plantations, who have no other notion of a future state of happiness, than that, after death, they shall be conveyed back to their native country. The Swiss are so remarkable for this passion, that it often turns to a disease among them, for which there is a particular name in the German language, and which the French call 'The distemper of the country:' for nothing is more usual than for several of their common soldiers, who are listed into a foreign service, to have such violent hankerings after their home, as to pine away even to death, unless they have a permission to return; which, on such an occasion, is generally granted them. I shall only add, under this head, that, since the love of one's country is natural to every man, any particular nation, who, by false politics, shall endeavour to stifle or restrain it, will not be upon a level with others.

As this love of our country is natural to every man, so it is likewise very reasonable; and that, in the first place, because it inclines us to be beneficial to those, who are, and ought to be, dearer to us than any others. It takes in our families, relations, friends and acquaintance, and, in short, all whose welfare and security we

are obliged to consult, more than that of those who are strangers to us. For this reason it is the most sublime and extensive of all social virtues: especially if we consider that it does not only promote the well-being of those who are our contemporaries, but likewise of their children and their posterity. Hence it is that all casuists are unanimous in determining, that, when the good of the country interferes, even with the life of the most beloved relation, dearest friend, or greatest benefactor, it is to be preferred without exception.

Farther, though there is a benevolence due to all mankind, none can question but a superior degree of it is to be paid to a father, a wife, or a child. In the same manner, though our love should reach to the whole species, a greater proportion of it should exert itself towards that community in which Providence has placed us. This is our proper sphere of action, the province allotted to us for the exercise of all our civil virtues, and in which alone we have opportunities of expressing our good-will to mankind. I could not but be pleased, in the accounts of the late Persian embassy into France, with a particular ceremony of the ambassador; who, every morning, before he went abroad, religiously saluted a turf of earth dug out of his own native soil, to remind him that, in all the transactions of the day, he was to think of his country, and pursue its advantages. If, in the several districts and divisions of the world, men would thus study the welfare of those respective communities, to which their power of doing good is limited, the whole race of reasonable creatures would be happy, as far as the benefits of society can make them so. At least, we find so many blessings naturally flowing from this noble principle, that, in proportion as it prevails, every nation becomes a prosperous and flourishing people.

It may be yet a farther recommendation of this particular virtue, if we consider that no nation was ever famous for its morals, which was not, at the same

time, remarkable for its public spirit. Patriots naturally rise out of a Spartan or Roman virtue: and there is no remark more common among the ancient historians, than that when the state was corrupted with avarice and luxury, it was in danger of being betrayed, or sold.

To the foregoing reasons for the love which every good man owes to his country, we may add, that the actions, which are most celebrated in history, and which are read with the greatest admiration, are such as proceed from this principle. The establishing of good laws, the detecting of conspiracies, the crushing of seditions and rebellions, the falling in battle, or the devoting of a man's self to certain death for the safety of his fellow citizens, are actions that always warm the reader, and endear to him persons of the remotest ages, and the most distant countries.

And as actions, that proceed from the love of one's country, are more illustrious than any others in the records of time; so we find, that those persons, who have been eminent in other virtues, have been particularly distinguished by this. It would be endless to produce examples of this kind out of Greek and Roman authors. To confine myself therefore, in so wide and beaten a field, I shall chuse some instances from holy writ, which abounds in accounts of this nature, as much as any other history whatsoever. And this I do the more willingly, because, in some books lately written, I find it objected against revealed religion, that it does not inspire the love of one's country. Here I must premise, that as the sacred author of our religion chiefly inculcated to the Jews those parts of their duty wherein they were most defective, so there was no need of insisting upon this: the Jews being remarkable for an attachment to their own country, even to the exclusion of all common humanity to strangers. We see in the behaviour of this divine person, the practice of this virtue in conjunction with all others. He deferred working a miracle in the behalf of a Sy-

ro-Phœnicia woman, until he had declared his superior good-will to his own nation; and was prevailed upon to heal the daughter of a Roman centurion, by hearing from the Jews, that he was one who loved their nation, and had built them a synagogue. But, to look out for no other instance, what was ever more moving, than his lamentation over Jerusalem, at his first approach to it, notwithstanding he had foretold the cruel and unjust treatment he was to meet with in that city! for he foresaw the destruction which, in a few years, was to fall upon that people; a destruction not to be paralleled in any nation from the beginning of the world to this day; and, in the view of it, melted into tears. His followers have, in many places, expressed the like sentiments of affection for their countrymen, among which none is more extraordinary than that of the great convert, who wished he himself might be made a curse, provided it might turn to the happiness of his nation; or, as he words it, 'Of his brethren and kinsmen, who are Israelites.' This instance naturally brings to mind the same heroic temper of soul in the great Jewish lawgiver, who would have devoted himself in the same manner rather than see his people perish. It would, indeed, be difficult to find out any man of extraordinary piety in the sacred writings, in whom this virtue is not highly conspicuous. The reader, however, will excuse me, if I take notice of one passage, because it is a very fine one, and wants only a place in some polite author of Greece or Rome, to have been admired and celebrated. The king of Syria, lying sick upon his bed, sent Hasael, one of his great officers, to the prophet Elisha, to enquire of him whether he should recover. The prophet looked so attentively on this messenger, that it put him into some confusion; or, to quote this beautiful circumstance, and the whole narrative, in the pathetic language of scripture, 'Elisha settled his countenance stedfastly upon him, until he was ashamed: and Hasael said, why weepeth my lord? And he said, because I know

the evil that thou wilt do unto the children of Israel: their strong holds wilt thou set on fire, and their men wilt thou slay with the sword, and wilt dash their children, and rip up their women with child. And Hasael said, but what, is thy servant a dog, that he should do this great thing? And Elisha answered, the Lord hath shewed me, that thou shalt be king over Syria.'

I might enforce these reasons for the love of our country, by considerations adapted to my readers, as they are Englishmen, and as by that means they enjoy a purer religion, and a more excellent form of government, than any other nation under heaven. But, being persuaded that every one must look upon himself as indispensably obliged to the practice of a duty, which is recommended to him by so many arguments and examples, I shall only desire the honest, well-meaning reader, when he turns his thoughts towards the public, rather to consider what opportunities he has of doing good to his native country, than to throw away his time in deciding the rights of princes, or the like speculations, which are so far beyond his reach. Let us leave these great points to the wisdom of our legislature, and to the determination of those, who are the proper judges of our constitution. We shall otherwise be liable to the just reproach, which is cast upon such Christians as waste their lives in the subtle and intricate disputes of religion, when they should be practising the doctrine which it teaches. If there be any right upon earth, any relying on the judgment of our most eminent lawyers and divines, or indeed any certainty in human reason, our present sovereign has an undoubted title to our duty and obedience. But supposing, for argument's sake, that this right were doubtful, and that an Englishman could be divided in his opinion, as to the person to whom he should pay his allegiance: in this case, there is no question, but the love of his country ought to cast the balance, and to determine him on that side, which is most conducive

to the welfare of his community. To bring this to our present case. A man must be destitute of common sense, who is capable of imagining that the Protestant religion could flourish under the government of a bigoted Roman Catholic, or that our civil rights could be protected by one who has been trained up in the politics of the most arbitrary prince in Europe, and who could not acknowledge his gratitude to his benefactor, by any remarkable instance, which would not be detrimental to the British nation. And are these such desirable blessings, that an honest man would endeavour to arrive at them, through the confusions of a civil war, and the blood of many thousands of his fellow-subjects? On the contrary, the arguments for our steady, loyal, and affectionate adherence to King George, are so evident from this single topic, that if every Briton, instead of aspiring after private wealth or power, would sincerely desire to make his country happy, his present majesty would not have a single malecontent in his whole dominions.

No. 6. MONDAY, JANUARY 9.

Fraus enim astringit, non dissolvit perjurium. CICERO.

AT a time when so many of the king's subjects present themselves before their respective magistrates to take the oaths required by law, it may not be improper to awaken, in the minds of my readers, a due sense of the engagement under which they lay themselves. It is a melancholy consideration, that there should be several among us so hardened and deluded, as to think an oath a proper subject for a jest; and to make this, which is one of the most solemn acts of religion, an occasion of mirth. Yet such is the depravation of our manners at present, that nothing is more frequent than to hear profligate men ridiculing, to the

best of their abilities, these sacred pledges of their duty and allegiance; and endeavouring to be witty upon themselves, for daring to prevaricate with God and man. A poor conceit of their own, or a quotation out of Hudibras, shall make them treat with levity an obligation wherein their safety and welfare are concerned, both as to this world and the next. Raillery, of this nature, is enough to make the hearer tremble. As these miscreants seem to glory in the profession of their impiety, there is no man who has any regard to his duty, or even to his reputation, that can appear in their defence. But if there are others of a more serious turn, who join with us deliberately in these religious professions of loyalty to our sovereign, with any private salvoes or evasions, they would do well to consider those maxims, in which all casuists are agreed, who have gained any esteem for their learning, judgment, or morality. These have unanimously determined that an oath is always to be taken in the sense of that authority which imposes it: and that those, whose hearts do not concur with their lips in the form of these public protestations; or, who have any mental reserves, or, who take an oath against their consciences, upon any motive whatsoever; or, with a design to break it, or repent of it, are guilty of perjury. Any of these, or the like circumstances, instead of alleviating the crime, make it more heinous, as they are premeditated frauds (which it is the chief design of an oath to prevent), and the most flagrant instances of insincerity to men, and irreverence to their Maker. For this reason, the perjury of a man, who takes an oath, with an intention to keep it, and is afterwards seduced to the violation of it, (though a crime not to be thought of without the greatest horror) is yet, in some respects, not quite so black as the perjury abovementioned. It is, indeed, a very unhappy token of the great corruption of our manners, that there should be any so inconsiderate among us, as to sacrifice the standing and essential duties of morality, to the views

of politics; and that, as in my last paper, it was not unseasonable to prove the love of our country to be a virtue, so in this there should be any occasion to show that perjury is a sin. But it is our misfortune to live in an age when such wild and unnatural doctrines have prevailed among some of our fellow subjects, that if one looks into their schemes of government, they seem, according as they are in the humour, to believe that a sovereign is not to be restrained by his coronation oath, or his people by their oaths of allegiance: or to represent them in a plainer light, in some reigns they are for a power, and an obedience that is unlimited, and in others, are for retrenching, within the narrowest bounds, both the authority of the prince and the allegiance of the subject.

Now the guilt of perjury is so self-evident, that it was always reckoned among the greatest crimes, by those who were only governed by the light of reason: the inviolable observing of an oath, like the other practical duties of Christianity, is a part of natural religion. As reason is common to all mankind, the dictates of it are the same through the whole species: and since every man's own heart will tell him, that there can be no greater affront to the Deity, whom he worships, than to appeal to him with an intention to deceive; nor a greater injustice to men, than to betray them by false assurances; it is no wonder that pagans and Christians, infidels and believers, should concur in a point, wherein the honour of the Supreme Being and the welfare of society are so highly concerned. For this reason, Pythagoras to his first precept of honouring the immortal gods, immediately subjoins that of paying veneration to an oath. We may see the reverence which the heathens showed to these sacred and solemn engagements from the inconveniences which they often suffered, rather than break through them. We have frequent instances of this kind in the Roman commonwealth; which, as it has been observed by se-

veral pagan writers, very much excelled all other pagan governments in the practice of virtue. How far they exceeded, in this particular, those great corrupters of Christianity, and, indeed, of natural religion, the Jesuits, may appear from their abhorrence of every thing that looked like a fraudulent or mental evasion. Of this I shall only produce the following instance. Several Romans, who had been taken prisoners by Hannibal, were released, upon obliging themselves, by an oath, to return again to his camp. Among these there was one, who, thinking to elude the oath, went the same day back to the camp, on pretence of having forgot something. But this prevarication was so shocking to the Roman senate, that they ordered him to be apprehended, and delivered up to Hannibal.

We may farther see the just sense the heathens had of the crime of perjury, from the penalties which they inflicted on the persons guilty of it. Perjury among the Scythians was a capital crime; and among the Egyptians also was punished with death, as Diodorus Siculus relates, who observes that an offender of this kind is guilty of those two crimes (wherein the malignity of perjury truly consists) a failing in his respect to the Divinity, and in his faith towards men. It is unnecessary to multiply instances of this nature, which may be found in almost every author who has written on this subject.

If men, who had no other guide but their reason, considered an oath to be of such a tremendous nature, and the violation of it to be so great a crime; it ought to make a much deeper impression upon minds enlightened by revealed religion, as they have more exalted notions of the Divinity. A supposed heathen deity might be so poor in his attributes, so stinted in his knowledge, goodness, or powers, that a pagan might hope to conceal his perjury from his notice, or not to provoke him, should he be discovered; or should he provoke him, not to be punished by him. Nay, he might have produced examples of falsehood and per-

jury in the gods themselves, to whom he appealed. But as revealed religion has given us a more just and clear idea of the divine nature. He, whom we appeal to, is Truth itself, the great Searcher of Hearts, who will not let fraud and falsehood go unpunished, or 'hold him guiltless, that taketh his name in vain.' And as with regard to the Deity, so likewise with regard to man, the obligation of an oath is stronger upon Christians than upon any other part of mankind; and that because charity, truth, mutual confidence, and all other social duties are carried to greater heights, and enforced with stronger motives, by the principles of our religion.

Perjury, with relation to the oaths which are at present required by us, has in it all the aggravating circumstances which can attend that crime. We take them before the magistrates of public justice; are reminded, by the ceremony, that it is a part of that obedience which we learn from the gospel; expressly disavow all evasions and mental reservations whatsoever; appeal to Almighty God for the integrity of our hearts, and only desire him to be our helper, as we fulfil the oath we there take in his presence. I mention these circumstances, to which several other might be added, because it is a received doctrine among those, who have treated of the nature of an oath, that the greater the solemnities are which attend it, the more they aggravate the violation of it. And here what must be the success that a man can hope for who turns a rebel, after having disclaimed the divine assistance, but upon condition of being a faithful and loyal subject? He first of all desires that God may help him, as he shall keep his oath, and afterwards hopes to prosper in an enterprise which is the direct breach of it.

Since, therefore, perjury, by the common sense of mankind, the reason of the thing, and from the whole tenor of Christianity, is a crime of so flagitious a nature, we cannot be too careful in avoiding every approach towards it.

The virtue of the ancient Athenians is very remarkable, in the case of Euripides. This great tragic poet, though famous for the morality of his plays, had introduced a person, who, being reminded of an oath he had taken, replied, 'I swore with my mouth, but not with my heart.' The impiety of this sentiment set the audience in an uproar; made Socrates (though an intimate friend of the poet) go out of the theatre with indignation; and gave so great offence, that he was publicly accused, and brought upon his trial, as one who had suggested an evasion of what they thought the most holy and indissoluble bond of human society. So jealous were these virtuous heathens of any the smallest hint, that might open a way to perjury.

And here it highly imports us to consider, that we do not only break our oath of allegiance by actual rebellion, but by all those other methods which have a natural and manifest tendency to it. The guilt may lie upon a man, where the penalty cannot take hold of him. Those who speak irreverently of the person to whom they have sworn allegiance; who endeavour to alienate from him the hearts of his subjects; or to inspire the people with disaffection to his government, cannot be thought to be true to the oath they have taken. And as for those who, by concerted falsehoods and defamations, endeavour to blemish his character, or weaken his authority; they incur the complicated guilt both of slander and perjury. The moral crime is completed in such offenders, and there are only accidental circumstances wanting, to work it up for the cognizance of the law.

Nor is it sufficient for a man, who has given these solemn assurances to his prince, to forbear the doing him any evil, unless, at the same time, he do him all the good he can in his proper station of life.

Loyalty is of an active nature, and ought to discover itself in all the instances of zeal and affection to our sovereign: and if we carefully examine the duty of that allegiance which we pledge to his majesty, by the

oaths that are tendered to us, we shall find that 'We do not only renounce, refuse, and abjure any allegiance or obedience to the pretender, but swear to defend King George to the utmost of our power, against all traiterous conspiracies and attempts whatsoever, and to disclose and make known to his majesty, all treasons and traiterous conspiracies, which we shall know to be against him.'

To conclude, as among those who have bound themselves by these sacred obligations, the actual traitor or rebel is guilty of perjury in the eye of the law; the secret promoter, or well-wisher of the cause, is so before the tribunal of conscience. And though I should be unwilling to pronounce the man who is indolent, or indifferent in the cause of his prince, to be absolutely perjured; I may venture to affirm, that he falls very short of that allegiance to which he is obliged by oath. Upon the whole we may be assured, that, in a nation which is tied down by such religious and solemn engagements, the people's loyalty will keep pace with their morality; and that, in proportion as they are sincere Christians, they will be faithful subjects.

No. 7. FRIDAY, JANUARY 13.

Veritas pluribus modis infracta: primum inscitiâ reipublicæ, ut alienæ; mox libidine assentandi, aut rursus odio adversus dominantes. Obtrectatio et livor pronis auribus accipiuntur: quippe adulationi fœdum crimen servitutis, malignitati falsa species libertatis inest. TACIT.

THERE is no greater sign of a bad cause, than when the patrons of it are reduced to the necessity of making use of the most wicked artifices to support it. Of this kind are the falsehoods and calumnies which are invented and spread abroad by the enemies to our king and country. This spirit of malice and slander does not discover itself in any instances so ridiculous,

as in those, by which seditious men endeavour to depreciate his majesty's person and family, without considering that his court at Hanover was always allowed to be one of the politest in Europe, and that, before he became our king, he was reckoned among the greatest princes of Christendom.

But the most glorious of his majesty's predecessors was treated after the same manner. Upon that prince's first arrival, the inconsiderable party, who then laboured to make him odious to the people, gave out, that he brought with him twenty thousand Laplanders, clothed in the skins of bears, all of their own killing; and that they mutinied, because they had not been regaled with a bloody battle within two days after their landing. He was no sooner on the throne, than those, who had contributed to place him there, finding that he had made some changes at court which were not to their humour, endeavoured to render him unpopular by misrepresentations of his person, his character, and his actions; they found that his nose had a resemblance to that of Oliver Cromwell, and clapped him on a huge pair of mustachoes to frighten his people with: his mercy was fear; his justice was cruelty; his temperance economy, prudent behaviour, and application to business, were Dutch virtues, and such as we had not been used to in our English kings. He did not fight a battle in which the Tories did not slay double the number of what he had lost in the field; nor ever raised a siege or gained a victory, which did not cost more than it was worth. In short, he was contriving the ruin of his kingdom; and, in order to it, advanced Dr. Tillotson to the highest station of the church, my Lord Somers of the law, Mr. Montague of the treasury, and the admiral at la Hogue of the fleet. Such were the calumnies of the party of those times, which we see so faithfully copied out by men of the same principles under the reign of his present majesty.

As the schemes of these gentlemen are the most ab-

surd and contradictory to common sense, the means by which they are promoted must be of the same nature. Nothing but weakness and folly can dispose Englishmen and Protestants to the interests of a poish pretender: and the same abilities of mind will naturally qualify his adherents to swallow the most palpable and notorious falsehoods. Their self-interested and designing leaders cannot desire a more ductile and easy people to work upon. How long was it before many of this simple and deluded tribe were brought to believe that the Highlanders were a generation of men that could be conquered! The rabble of the party were instructed to look upon them as so many giants and Saracens; and were very much surprised to find, that every one of them had not with his broad sword mowed down at least a squadron of the king's forces. There were not only public rejoicings in the camp at Perth, but likewise many private congratulations nearer us, among these well-wishers to their country, upon the victories of their friends at Preston; which continued till the rebels made their solemn cavalcade from Highgate. Nay, there were some of these wise partizans, who concluded, the government had hired two or three hundred hale men, who looked like fox-hunters, to be bound and pinioned, if not to be executed, as representatives of the pretended captives. Their victories in Scotland have been innumerable; and no longer ago than last week, they gained a very remarkable one, in which the Highlanders cut off all the Dutch forces to a man; and afterwards, disguising themselves in their habits, came up as friends to the king's troops, and put them all to the sword. This story had a great run for a day or two; and I believe one might still find out a whisper among their secret intelligence, that the Duke of Mar is actually upon the road to London, if not within two days march of the town. I need not take notice, that their successes in the battle of Dumblain are magnified among some of them to this day; though a Tory may very well

say, with King Pyrrhus, "That such another victory would undo them."

But the most fruitful source of falsehood and calumny, is that which, one would think, should be the least apt to produce them; I mean a pretended concern for the safety of our established religion. Were these people as anxious for the doctrines which are essential to the church of England, as they are for the nominal distinction of adhering to its interests, they would know, that the sincere observation of public oaths, allegiance to their king, submission to their bishops, zeal against popery, and abhorrence of rebellion, are the great points that adorn the character of the church of England, and in which the authors of the reformed religion in this nation have always gloried. We justly reproach the Jesuits, who have adapted all Christianity to temporal and political views, for maintaining a position so repugnant to the laws of nature, morality, and religion, that an evil may be committed for the sake of good, which may arise from it. But we cannot suppose even this principle, as bad a one as it is, should influence those persons, who, by so many absurd and monstrous falsehoods, endeavour to delude men into a belief of the danger of the church. If there be any relying on the solemn declarations of a prince, famed for keeping his word, constant in the public exercises of our religion, and determined in the maintenance of our laws, we have all the assurances that can be given us, for the security of the established church under his government. When a leading man, therefore, begins to grow apprehensive for the church, you may be sure, that he is either in danger of losing a place, or in despair of getting one. It is pleasant on these occasions, to see a notorious profligate seized with a concern for his religion, and converting his spleen into zeal. These narrow and selfish views have so great an influence in this city, that, among those who call themselves the landed interest, there are several of my fellow freeholders, who always fancy the

church in danger upon the rising of bank-stock. But the standing absurdities, without the belief of which no man is reckoned a staunch churchman, are, that there is a calves-head club; for which, by the way, some pious Tory has made suitable hymns and devotions: that there is a confederacy among the greatest part of the prelates to destroy Episcopacy; and that all, who talk against Popery, are Presbyterians in their hearts. The emissaries of the party are so diligent in spreading ridiculous fictions of this kind, that at present, if we may credit common report, there are several remote parts of the nation in which it is firmly believed, that all the churches in London are shut up; and that, if any clergyman walks the streets in his habit, it is ten to one but he is knocked down by some sturdy schismatic.

We may observe upon this occasion, that there are many particular falsehoods suited to the particular climates and latitudes in which they are published, according as the situation of the place makes them less liable to discovery: there is many a lie, that will not thrive within a hundred miles of London: nay, we often find a lie born in Southwark, that dies the same day on this side the water: and several produced in the loyal ward of Port-soken of so feeble a make, as not to bear carriage to the Royal-Exchange. However, as the mints of calumny are perpetually at work, there are a great number of curious inventions issued out from time to time, which grow current among the party, and circulate through the whole kingdom.

As the design of this paper is not to exasperate, but to undeceive my countrymen, let me desire them to consider the many inconveniences they bring upon themselves by these mutual intercourses of credulity and falsehood. I shall only remind the credulous of the strong delusion they have by this means been led into the greatest part of their lives. Their hopes have been kept up by a succession of lies for near thirty years. How many persons have starved in expectation of those profitable employments, which were

promised them by the authors of these forgeries! how many of them have died with great regret, when they thought they were within a month of enjoying the inestimable blessings of a popish and arbitrary reign!

I would therefore advise this blinded set of men, not to give credit to those persons, by whom they have been so often fooled and imposed upon; but, on the contrary, to think it an affront to their parts, when they hear from any of them such accounts, as they would not dare to tell them, but upon the presumption that they are idiots. Or, if their zeal for the cause shall dispose them to be credulous in any points that are favourable to it, I would beg of them not to venture wagers upon the truth of them: and in this present conjuncture, by no means to sell out of the stocks upon any news they shall hear from their good friends at Perth. As these party fictions are the proper subjects of mirth and laughter, their deluded believers are only to be treated with pity or contempt. But as for those incendiaries of figure and distinction, who are the inventers and publishers of such gross falsehoods and calumnies, they cannot be regarded by others, but with the utmost detestation and abhorrence; nor, one would think, by themselves without the greatest remorse and compunction of heart; when they consider, that, in order to give a spirit to a desperate cause, they have, by their false and treacherous insinuations and reports, betrayed so many of their friends into their destruction.

No. 8. MONDAY, JANUARY 16.

Adveniet qui vestra dies muliebribus armis
Verba redarguerit. VIRG.

I HAVE heard that several ladies of distinction, upon the reading of my fourth paper, are studying methods

how to make themselves useful to the public. One has a design of keeping an open tea-table, where every man shall be welcome that is a friend to King George. Another is for setting up an assembly for basset, where none shall be admitted to *punt*, that have not taken the oaths. A third is upon an invention of a dress which will put every Tory lady out of countenance: I am not informed of the particulars, but am told in general, that she has contrived to show her principles by the setting of her commode; so that it will be impossible for any woman, that is *disaffected*, to be in the fashion. Some of them are of opinion that the fan may be made use of with good success, against popery, by exhibiting the corruptions of the church of Rome in various figures; and that their abhorrence of the superstitious use of beads, may be very aptly expressed in the make of a pearl necklace. As for the civil part of our constitution, it is unanimously agreed, among the leaders of the sex, that there is no glory in making a man their slave, who has not naturally a passion for liberty; and to disallow of all professions of passive obedience, but from a lover to his mistress.

It happens very luckily for the interest of the Whigs, that their very enemies acknowledge the finest women of Great Britain to be of that party. The Tories are forced to borrow their toasts from their antagonists; and can scarce find beauties enough of their own side to supply a single round of October. One may, indeed, sometimes discover among the malignants of the sex, a face that seems to have been naturally designed for a Whig lady: but then it is so often flushed with rage, or soured with disappointments, that one cannot but be troubled to see it thrown away upon the owner. Would the pretty malecontent be persuaded to love her king and country, it would diffuse a cheerfulness through all her features, and give her quite another air. I would therefore advise these my gentle readers, as they consult the good of their faces, to forbear frowning upon loyalists, and pouting at the govern-

ment. In the mean time, what may we not hope from a cause, which is recommended by all the allurement of beauty, and the force of truth! It is therefore to be hoped that every fine woman will make this laudable use of her charms; and that she may not want to be frequently reminded of this great duty, I will only desire her to think of her country every time she looks in her glass. But because it is impossible to prescribe such rules as shall be suitable to the sex in general, I shall consider them under their several divisions of maids, wives, and widows.

As for virgins, who are unexperienced in the wiles of men, they would do well to consider how little they are to rely on the faith of lovers, who, in less than a year, have broken their allegiance to their lawful sovereign; and what credit is to be given to the vows and protestations of such as show themselves so little afraid of perjury. Besides, what would an innocent young lady think, should she marry a man without examining his principles, and afterwards find herself got with child by a rebel?

In the next place, every wife ought to answer for her man. If the husband be engaged in a seditious club, or drinks mysterious healths, or be frugal of his candles on a rejoicing night, let her look to him, and keep him out of harm's way; or the world will be apt to say, she has a mind to be a widow before her time. She ought in such cases to exert the authority of the curtain lecture; and if she finds him of a rebellious disposition, to tame him, as they do birds of prey, by dinning him in the ears all night long.

Widows may be supposed women of too good sense not to discountenance all practices, that have a tendency to the destruction of mankind. Besides, they have a greater interest in property than either maids or wives, and do not hold their jointures by the precarious tenure of portions or pin-money. So that it is as unnatural for a dowager, as a freeholder, to be an enemy to our constitution.

As nothing is more instructive than examples, I would recommend to the perusal of our British virgins the story of Clelia, a Roman spinster, whose behaviour is represented by all the historians, as one of the chief motives that discouraged the Tarquins from prosecuting their attempt to regain the throne, from whence they had been expelled. Let the married women reflect upon the glory acquired by the wife of Coriolanus, who, when her husband, after long exile, was returning into his country with fire and sword, diverted him from so cruel and unnatural an enterprise. And let those, who have outlived their husbands, never forget their country-woman, Boadicea, who headed her troops in person against the invasion of a Roman army, and encouraged them with this memorable saying, 'I, who am a woman, am resolved upon victory or death: but as for you, who are men, you may, if you please, chuse life and slavery.'

But I do not propose to our British ladies that they should turn Amazons in the service of their sovereign, nor so much as let their nails grow for the defence of their country. The men will take the work of the field off their hands, and show the world, that English valour cannot be matched, when it is animated by English beauty. I do not, however, disapprove the project which is now on foot for a Female Association; and, since I hear the fair confederates cannot agree among themselves upon a form, shall presume to lay before them the following rough draught, to be corrected or improved as they in their wisdom shall think fit.

"We the consorts, relicts, and spinsters of the isle of Great Britain, whose names are underwritten, being most passionately offended at the falsehood and perfidiousness of certain faithless men, and at the lukewarmth and indifference of others, have entered into a voluntary association for the good and safety of our constitution. And we do hereby engage ourselves to raise and arm our vassals for the service of his majes-

ty King George, and him to defend with our tongues and hearts, our eyes, eye-lashes, favourites, lips, dimples, and every other feature, whether natural or acquired. We promise publicly and openly to avow the loyalty of our principles in every word we shall utter, and every patch we shall stick on. We do farther promise, to annoy the enemy with all the flames, darts, and arrows with which nature has armed us; never to correspond with them by sigh, ogle, or billet-doux; not to have any intercourse with them either in snuff or tea; nor to accept the civility of any man's hand, who is not ready to use it in the defence of his country. We are determined, in so good a cause, to endure the greatest hardships and severities, if there should be occasion; and even to wear the manufacture of our country, rather than appear the friends of a foreign interest in the richest French brocade. And, forgetting all private feuds, jealousies, and animosities, we do unanimously oblige ourselves, by this our association, to stand and fall by one another, as loyal and faithful sisters and fellow-subjects."

N. B. This association will be lodged at Mr. Motteux's, where attendance will be given to the subscribers, who are to be ranged in their respective columns, as maids, wives, and widows.

No. 9. FRIDAY, JANUARY 20.

Consilia qui dant prava cautis hominibus,
Et perdunt operam, et deridentur turpitur. PHÆDR.

THOUGH I have already seen, in The Town-Talk, a letter from a celebrated Englishman to the Pretender, which is indeed an excellent answer to his declaration, the title of this paper obliges me to publish the following piece, which considers it in different lights.

The Declaration of the Freeholders of Great Britain, in answer to that of the Pretender.

We, by the mercy of God, freeholders of Great Britain, to the Popish Pretender, who styles himself King of Scotland and England, and defender of our faith, Defiance. Having seen a libel, which you have lately published against the king and people of these realms, under the title of a Declaration, We, *in justice to the sentiments of our own hearts*, have thought fit to return you the following answer; wherein we shall endeavour to reduce to method the several particulars, which you have contrived to throw together with much malice, and no less confusion.

We believe you sincere in the first part of your declaration, where you own it would be a great satisfaction to you to be placed upon the throne by our endeavours: but you discourage us from making use of them, by declaring it to be your right *both by the laws of God and man.* As for the laws of God, we should think ourselves great transgressors of them, should we for your sake rebel against a prince, who, under God, is the most powerful defender of that religion which we think the most pleasing to him; and as for the laws of man, we conceive those to be of that kind, which have been enacted from time to time for near thirty years past, against you and your pretensions, by the legislature of this kingdom.

You afterwards proceed to invectives against the royal family: which we do assure you is a very unpopular topic, except to your few deluded friends among the rabble.

You call them *aliens to our country*, not considering that King George has lived above a year longer in England than ever you did. You say they are *distant in blood*, whereas no body ever doubted that King George is great grandson to King James the First, though many believe that you are not son to King James the Second. Besides, all the world acknow-

ledges he is the nearest to our crown of Protestant blood, of which you cannot have one drop in your veins, unless you derive it from such parents as you do not care for owning.

Your next argument against the royal family, is, that they are *strangers to our language;* but they must be strangers to the British court who told you so. However, you must know, that we plain men should prefer a king who was a stranger to our language, before one who is a stranger to our laws and religion; for we could never endure French sentiments, though delivered in our native dialect; and should abhor an arbitrary prince, though he tyrannised over us in the finest English that ever was spoken. For these reasons, Sir, we cannot bear the thought of hearing a man, that has been bred up in the politics of Louis the Fourteenth, talk intelligibly from the British throne; especially when we consider, however he may boast of his speaking English, he says his prayers in an unknown tongue.

We come now to the grievances, for which, in your opinion, we ought to take up arms against our present sovereign. The greatest you seem to insist upon, and which is most in the mouths of your party, is the union of the two kingdoms; for which his majesty ought most certainly to be deposed, because it was made under the reign of her, whom you call your *dear sister of glorious memory.* Other grievances which you hint at under his majesty's administration, are, the murder of King Charles the First, who was beheaded before King George was born; and the sufferings of King Charles the Second, which perhaps his present majesty cannot wholly clear himself of, because he came into the world a day before his restoration.

As on the one side you arraign his present majesty by this most extraordinary retrospect, on the other hand you condemn his government by what we may call the spirit of second sight. You are not content to draw into his reign those mischiefs that were done

a hundred years ago, unless you anticipate those that may happen a hundred years hence. So that the keenest of your arrows either fall short of him, or fly over his head. We take it for a certain sign that you are at a loss for present grievances, when you are thus forced to have recourse to your *future prospects and future miseries.* Now, Sir, you must know, that we freeholders have a natural aversion to hanging, and do not know how to answer it to our wives and families, if we should venture our necks upon the truth of your prophecies. In our ordinary way of judging, we guess at the king's future conduct by what we have seen already; and therefore beg you will excuse us if for the present we defer entering into a rebellion, to which you so graciously invite us. When we have as bad a prospect of our King George's reign, as we should have of yours, then will be your time to date another declaration from your court at Commerci: which, if we may be allowed to prophecy in our turn, cannot possibly happen before the hundred and fiftieth year of your reign.

Having considered the past and future grievances mentioned in your declaration, we come now to the present; all of which are founded upon this supposition, That whatever is done by his majesty or his ministers, to keep you out of the British throne, is a grievance. These, Sir, may be grievances to you, but they are none to us. On the contrary, we look upon them as the greatest instances of his majesty's care and tenderness for his people. To take them in order: the first relates to the ministry; who are chosen, as you observe very rightly, out of the worst, and not the best of *your* subjects. Now, Sir, can you in conscience think us to be such fools as to rebel against the king, for having employed those who are his most eminent friends, and were the greatest sufferers in his cause before he came to the crown; and for having removed a general who is now actually in arms against him, and two secretaries of state, both of whom have listed

themselves in your service; or because he chose to substitute in their places such men who had distinguished themselves by their zeal against you, in the most famous battles, negotiations, and debates.

The second grievance you mention, is, that the glory of the late queen has suffered, who, you insinuate, *had secured to you the enjoyment of that inheritance, out of which you had been so long kept.* This may indeed be a reason why her memory should be precious with you: but you may be sure we shall think never the better of her, for her having your good word. For the same reason it makes us stare, when we hear it objected to his present majesty, *that he is not kind to her faithful servants;* since, if we can believe what you yourself say, it is impossible they should be *his faithful servants.* And by the way, many of your private friends here wish you would forbear babbling at that rate: for, to tell you a secret, we are very apt to suspect that any Englishman, who deserves your praise, deserves to be hanged.

The next grievance, which you have a mighty mind to redress among us, is the parliament of Great Britain, against whom you bring a stale accusation, which has been used by every minority in the memory of man; namely, that it was procured by unwarrantable influences and corruptions. We cannot indeed blame you for being angry at those who have set such a round price upon your head. Your accusation of our high court of parliament puts us in mind of a story, often told among us freeholders, concerning a rattle-brained young fellow, who, being indicted for two or three pranks upon the highway, told the judge he would swear the peace against him, for putting him in fear of his life.

The next grievance is such a one, that we are amazed how it could come into your head. Your words are as follow: 'Whilst the principal powers, engaged in the late wars, do enjoy the blessings of peace, and are attentive to discharge their debts, and ease their

people, Great Britain, in the midst of peace, feels all the load of war. New debts are contracted, new armies are raised at home, Dutch forces are brought into these kingdoms.' What, in the name of wonder, do you mean? Are you in earnest, or do you design to banter us? Whom is the nation obliged to for all this load of war that it feels? Had you been wise enough to have slept at Bar-le-duc in a whole skin, we should not have contracted new debts, raised new armies, or brought over Dutch forces to make an example of you.

The most pleasant grievance is still behind, and indeed a most proper one to close up this article. 'King George has taken possession of the duchy of Bremen, whereby a door is opened to let in an inundation of foreigners from abroad, and to reduce these nations to the state of a province to one of the most inconsiderable provinces of the empire.' And do you then really believe the mob story, that King George designs to make a bridge of boats from Hanover to Wapping? We would have you know that some of us read Baker's Chronicle, and do not find that William the Conqueror ever thought of making England a province to his native duchy of Normandy, notwithstanding it lay so much more convenient for that purpose: nor that King James the First had ever any thoughts of reducing this nation to the state of a province to his ancient kingdom of Scotland, though it lies upon the same continent. But, pray, how comes it to pass that the electorate of Hanover is become all of a sudden one of the most inconsiderable provinces of the empire? If you undervalue it upon the account of its religion, you have some reason for what you say; though you should not think we are such strangers to maps, and live so much out of the world, as to be ignorant that it is, for power and extent, the second Protestant state in Germany; and whether you know it or no, the Protestant religion in the empire is looked upon as a sufficient balance against popery. Besides,

you should have considered that, in your declaration upon the king's coming to the throne of Great Britain, you endeavoured to terrify us from receiving him, by representing him *as a powerful foreign prince, supported by a numerous army of his own subjects.* Be that as it will; we are no more afraid of being a province to Hanover, than the Hanoverians are apprehensive of being a province to Bremen.

We have now taken notice of those great evils which you are come to rescue us from: but as they are such as we have neither felt nor seen, we desire you will put yourself to no farther trouble for our sakes.

You afterwards begin a kind of Te Deum, before the time, in that remarkable sentence, 'We adore the wisdom of the Divine Providence, which has opened a way to our restoration, by the success of those very measures that were laid to disappoint us for ever.' We are at a loss to know what you mean by this devout jargon: but by what goes before and follows, we suppose it to be this: that the coming of King George to the crown has made many malecontents, and by that means opened a way to your restoration; whereas, you should consider, that, if he had not come to the crown, the way had been open of itself. In the same pious paragraph, 'You most earnestly conjure us to pursue those methods for your restoration, which the finger of God seems to point out to us.' Now the only methods which we can make use of for that end, are civil war, rapine, bloodshed, treason, and perjury; methods which we Protestants do humbly conceive, can never be pointed out to us by the finger of God.

The rest of your declaration contains the encouragements you give us to rebel. First, you promise to share with us *all dangers and difficulties* which we shall meet with in this worthy enterprise. You are very much in the right of it: you have nothing to lose, and hope to get a crown: we do not hope for any new freeholds, and only desire to keep what we have. As, therefore, you are in the right to undergo dangers

and difficulties to make yourself our master, we shall think ourselves as much in the right to undergo dangers and difficulties to hinder you from being so.

Secondly, 'You promise to refer your and our interest to a Scotch parliament,' which you are resolved to call immediately. We suppose you mean if the frost holds. But, Sir, we are certainly informed there is a parliament now sitting at Westminster, that are busy at present in taking care both of the Scotch and English interest, and have actually done every thing which you would *let* be done by our representatives in the Highlands.

Thirdly, 'You promise, that if we will rebel for you against our present sovereign, you will remit and discharge all crimes of high treason, misprision, and all other crimes and offences whatsoever, done or committed against you and your father.' But will you answer in this case, that King George will forgive us? Otherwise we beseech you to consider what poor comfort it would be for a British freeholder to be conveyed up Holborn with your pardon in his pocket. And here we cannot but remark, that the conditions of your general pardon are so stinted, as to show that you are very cautious lest your good-nature should carry you too far. You exclude from the benefit of it, all those who do not *from the time of your landing lay hold on mercy, and return to their duty and allegiance.* By this means all neuters and lookers-on are to be executed of course: and by the studied ambiguity in which you couch the terms of your gracious pardon, you still leave room to gratify yourself in all the pleasures of tyranny and revenge.

Upon the whole, we have so bad an opinion of rebellion, as well as of your motives to it, and rewards for it, that you may rest satisfied, there are few freeholders on this side the Forth who will engage in it: and we verily believe that you will suddenly take a resolution in your cabinet of Highlanders to scamper off with your new crown, which we are told the ladies of

those parts have so generously clubbed for. And you may assure yourself that it is the only one you are like to get by this notable expedition. And so we bid you heartily farewell.

Dated Jan. 19, in the second year of
our public happiness.

No. 10. MONDAY, JANUARY 23.

Potior visa est periculosa libertas quieto servitio. SALL.

ONE may venture to affirm, that all honest and disinterested Britons, of what party soever, if they understood one another, are of the same opinion in points of government: and that the gross of the people, who are imposed upon by terms which they do not comprehend, are Whigs in their hearts. They are made to believe, that passive obedience and nonresistance, unlimited power, and indefeisable right, have something of a venerable and religious meaning in them; whereas, in reality, they only imply, that a king of Great Britain has a right to be a tyrant, and that his subjects are obliged in conscience to be slaves. Were the case truly and fairly laid before them, they would know, that when they make a profession of such principles, they renounce their legal claim to liberty and property, and unwarily submit to what they really abhor.

It is our happiness, under the present reign, to hear our king from the throne exhorting us to be *zealous assertors of the liberties of our country;* which exclude all pretensions to an arbitrary, tyrannic, or despotic power. Those, who have the misfortune to live under such a power, have no other law but the will of their prince, and consequently no privileges but what are pernicious. For, though in some arbitrary governments there may be a body of laws observed in the

ordinary forms of justice, they are not sufficient to secure any rights to the people; because they may be dispensed with, or laid aside at the pleasure of the sovereign.

And here it very much imports us to consider, that arbitrary power naturally tends to make a man a bad sovereign, who might possibly have been a good one, had he been invested with an authority limited and circumscribed by laws. None can doubt of this tendency in arbitrary power, who consider, that it fills the mind of man with great and unreasonable conceits of himself; raises him into a belief, that he is of a superior species to his subjects; extinguishes in him the principle of fear, which is one of the greatest motives to all duties; and creates an ambition of magnifying himself, by the exertion of such a power in all its instances. So great is the danger, that when a sovereign can do what he will, he will do what he can.

One of the most arbitrary princes of our age was Muley Ishmael, emperor of Morocco, who, after a long reign, died about a twelvemonth ago. This prince was a man of much wit and natural sense, of an active temper, undaunted courage, and great application. He was a descendant of Mahomet; and so exemplary for his adherence to the law of his prophet, that he abstained all his life from the taste of wine; began the annual fast, or Lent of Ramadan, two months before his subjects; was frequent in his prayers; and, that he might not want opportunities of kneeling, had fixed in all the spacious courts of his palace large consecrated stones, pointing towards the east, for any occasional exercise of his devotion. What might not have been hoped from a prince of these endowments, had they not been all rendered useless and ineffectual to the good of his people by the notion of that power which they ascribed to him! This will appear, if we consider how he exercised it towards his subjects in those three great points, which are the chief ends of government, the preservation of their

lives, the security of their fortunes, and the determinations of justice between man and man.

Foreign envoys, who have given an account of their audiences, describe this holy man mounted on horseback in an open court, with several of his alcaids, or governors of provinces, about him, standing barefoot, trembling, bowing to the earth, and, at every word he spoke, breaking out into passionate exclamations of praise, as, 'Great is the wisdom of our lord the king; our lord the king speaks as an angel from heaven.' Happy was the man among them, who was so much a favourite as to be sent on an errand to the most remote street in his capital; which he performed with the greatest alacrity, ran through every puddle that lay in his way, and took care to return out of breath and covered with dirt, that he might show himself a diligent and faithful minister. His majesty, at the same time, to exhibit the greatness of his power, and show his horsemanship, seldom dismissed the foreigner from his presence, till he had entertained him with the slaughter of two or three of his liege subjects, whom he very dexterously put to death with the tilt of his lance. St. Olon, the French envoy, tells us, that, when he had his last audience of him, he received him in robes just stained with an execution; and that he was blooded up to his elbows by a couple of Moors, whom he had been butchering with his own imperial hands. By the calculation of that author, and many others, who have since given an account of his exploits, we may reckon that by his own arm he killed above forty thousand of his people. To render himself the more awful, he chose to wear a garb of a particular colour, when he was bent upon executions; so that, when he appeared in yellow, his great men hid themselves in corners, and durst not pay their court to him, till he had satiated his thirst of blood by the death of some of his loyal commoners, or of such unwary officers of state as chanced to come in his way. Upon this account we are told, that the first news enquired after every morn-

ing at Mequinez, was, whether the emperor was stirring, and in a good or bad humour? As this prince was a great admirer of architecture, and employed many thousands in works of that kind, if he did not approve the plan of the performance, it was usual for him to show the delicacy of his taste, by demolishing the building, and putting to death all that had a hand in it. I have heard but of one instance of his mercy; which was shown to the master of an English vessel. This, our countryman, presented him with a curious hatchet, which he received very graciously; and, asking him whether it had a good edge, tried it upon the donor, who, slipping aside from the blow, escaped with the loss only of his right ear; for old Muley, upon second thoughts, considered it was not one of his own subjects, stopped his hand, and would not send him to paradise. I cannot quit this article of his tenderness for the lives of his people, without mentioning one of his queens, whom he was remarkably fond of; as also a favourite prime minister, who was very dear to him. The first died by a kick of her lord the king, when she was big with child, for having gathered a flower as she was walking with him in his pleasure garden. The other was bastinadoed to death by his majesty; who, repenting of the drubs he had given him when it was too late, to manifest his esteem for the memory of so worthy a man, executed the surgeon that could not cure him.

This absolute monarch was as notable a guardian of the fortunes, as of the lives, of his subjects. When any man among his people grew rich, in order to keep him from being dangerous to the state, he used to send for all his goods and chattels. His governors of towns and provinces, who formed themselves upon the example of their grand monarque, practised rapine, violence, extortion, and all the arts of despotic government in their respective districts, that they might be the better enabled to make him their yearly presents. For the greatest of his viceroys could only propose to

himself a comfortable subsistence out of the plunder of his province, and was in certain danger of being recalled or hanged, if he did not remit the bulk of it to his dread sovereign. That he might make a right use of these prodigious treasures, which flowed into him from all parts of his wide empire, he took care to bury them under ground, by the hands of his most trusty slaves, and then cut their throats, as the most effectual method to keep them from making discoveries. These were his *ways* and *means* for raising money, by which he weakened the hands of the factions, and, in any case of emergency, could employ the whole wealth of his empire, which he had thus amassed together in his subterraneous exchequer.

As there is no such thing as property under an arbitrary government, you may learn what was Muley Ishmael's notion of it from the following story. Being upon the road, amidst his life-guards, a little before the time of the Ram-feast, he met one of his alcaids at the head of his servants, who were driving a great flock of sheep to market. The emperor asked whose they were: the alcaid answered, with profound submission, 'They are mine, O Ishmael, son of Elcherif, of the line of Hassan.' 'Thine! thou son of a cuckold,' said this servant of the Lord, 'I thought I had been the only proprietor in this country;' upon which he run him through the body with his lance, and very piously distributed the sheep among his guards, for the celebration of the feast.

His determinations of justice between man and man were, indeed, very summary and decisive, and generally put an end to the vexations of a law-suit, by the ruin both of plaintiff and defendant. Travellers have recorded some samples of this kind, which may give us an idea of the blessings of his administration. One of his alcaids, complaining to him of a wife, whom he had received from his majesty's hands, and, therefore, could not divorce her, that she used to pull him by the beard; the emperor, to redress this grievance, or-

dered his beard to be plucked up by the roots, that he might not be liable to any more such affronts. A country farmer having accused some of his negro guards for robbing him of a drove of oxen, the emperor readily shot the offenders; but afterwards demanding reparation of the accuser, for the loss of so many brave fellows, and, finding him insolvent, compounded the matter with him by taking away his life. There are many other instances of the same kind. I must observe, however, under this head, that the only good thing he is celebrated for, during his whole reign, was the clearing of the roads and highways of robbers, with which they used to be very much infested. But his method was to slay man, woman, and child, who lived within a certain distance from the place where the robbery was committed. This extraordinary piece of justice could not but have its effect, by making every road in his empire unsafe for the profession of a freebooter.

I must not omit this emperor's reply to Sir Cloudsly Shovel, who had taken several of his subjects, by way of reprisal, for the English captives that were detained in his dominions. Upon the admiral's offering to exchange them on very advantageous terms, this good emperor sent him word, the subjects he had taken were poor men, not worth the ransoming; and that he might throw them overboard, or destroy them otherwise as he pleased.

Such was the government of Muley Ishmael, 'the servant of God, the emperor of the faithful, who was courageous in the way of the Lord, the noble, the good.'

To conclude this account, which is extracted from the best authorities, I shall only observe, that he was a great admirer of his late most Christian Majesty. In a letter to him, he compliments him with the title of 'Sovereign arbiter of the actions and wills of his people.' And in a book published by a Frenchman, who was sent to him as an ambassador, is the following passage: 'He is absolute in his states, and often compares him-

self to the Emperor of France, who, he says, is the only person that knows how to reign like himself, and to make his will the law.'

This was that emperor of France, to whom the person, who has a great mind to be king of these realms, owed his education, and from whom he learned his notions of government. What should hinder one, whose mind is so well seasoned with such prepossessions, from attempting to copy after his patron, in the exercise of such a power; especially considering that the party who espouse his interest, never fail to compliment a prince that distributes all his places among them, with unlimited power on his part, and unconditional obedience on that of his subjects.

No. 11. FRIDAY, JANUARY 27.

Honi soit qui mal y pense.

By our latest advices, both from town and country, it appears, that the ladies of Great Britain, who are *able to bear arms*, that is, to smile or frown to any purpose, have already begun to commit hostilities upon the men of each opposite party. To this end we are assured, that many of them on both sides exercise before their glasses every morning; that they have already cashiered several of their followers as mutineers, who have contradicted them in some political conversations; and that the Whig ladies, in particular, design, very soon, to have a general review of their forces, at a play bespoken by one of their leaders. This set of ladies, indeed, as they daily do duty at court, are much more expert in the use of their airs and graces than their female antagonists, who are most of them bred in the country: so that the sisterhood of loyalists, in respect of the fair malecontents, are like

an army of regular forces, compared with a raw undisciplined militia.

It is to this misfortune in their education that we may ascribe the rude and opprobrious language with which the disaffected part of the sex treat the present royal family. A little lively rustic, who hath been trained up in ignorance and prejudice, will prattle treason a whole winter's evening, and string together a parcel of silly seditious stories, that are equally void of decency and truth. Nay, you sometimes meet with a zealous matron who sets up for the pattern of a parish, uttering such invectives as are highly misbecoming her, both as a woman and a subject. In answer, therefore, to such disloyal termagants, I shall repeat to them a speech of the honest and blunt Duke du Sully to an assembly of popish ladies, who were railing very bitterly against Henry the Fourth, at his accession to the French throne; 'Ladies,' said he, 'you have a very good king, if you know when you are well. However, set your hearts at rest, for he is not a man to be scolded or scratched out of his kingdom.'

But as I never care to speak of the fair sex, unless I have an occasion to praise them, I shall take my leave of these ungentle damsels; and only beg of them, not to make themselves less amiable than nature designed them, by being rebels to the best of their abilities, and endeavouring to bring their country into bloodshed and confusion. Let me, therefore, recommend to them the example of those beautiful associates, whom I mentioned in my eighth paper, as I have received the particulars of their behaviour from the person with whom I lodged their association.

This association, being written at length, in a large roll of the finest vellum, with three distinct columns for the maids, wives, and widows, was opened for the subscribers near a fortnight ago. Never was a subscription for a raffling or an opera more crowded. There is scarce a celebrated beauty about town that you may not find in one of the three lists; insomuch,

that if a man, who did not know the design, should read only the names of the subscribers, he would fancy every column to be a catalogue of toasts. Mr. Motteux has been heard to say, more than once, that if he had the portraits of all the associates, they would make a finer auction of pictures, than he, or any body else, had ever exhibited.

Several of these ladies, indeed, criticised upon the form of the association. One of them, after the perusal of it, wondered that, among the features to be used in defence of their country, there was no mention made of *teeth;* upon which she smiled very charmingly, and discovered as fine a set as ever eye beheld. Another, who was a tall, lovely prude, holding up her head in a most majestic manner, said, with some disdain, she thought a *good neck* might have done his majesty as much service as smiles or dimples. A third looked upon the association as defective, because so necessary a word as *hands* was omitted; and, by her manner of taking up the pen, it was easy to guess the reason of her objection.

Most of the persons who associated, have done much more than by the letter of the association they were obliged to; having not only set their names to it, but subscribed their several aids and subsidies for the carrying on so good a cause. In the virgin column is one who subscribes fifteen lovers, all of them good men and true. There is another who subscribes five admirers, with one tall, handsome black man, fit to be a colonel. In short, there is scarce one in this list who does not engage herself to supply a quota of brisk young fellows, many of them already equipped with hats and feathers. Among the rest, was a pretty sprightly coquette, with sparkling eyes, who subscribed two quivers of arrows.

In the column of wives, the first that took pen in hand, writ her own name and one vassal, meaning her husband. Another subscribes her husband and three sons. Another her husband and six coach-horses.

Most in this catalogue paired themselves with their respective mates, answering for them as men of honest principles, and fit for the service.

N. B. There were two in this column that wore association ribbons; the first of them subscribed her husband and her husband's friend; the second a husband and five lovers; but, upon enquiry into their characters, they are both of them found to be Tories, who hung out false colours to be spies upon the association, or to insinuate to the world, by their subscriptions, as if a lady of Whig principles could love any man besides her husband.

The widows' column is headed by a fine woman who, calls herself Boadicea, and subscribes six hundred tenants. It was, indeed, observed that the strength of the association lay most in this column; every widow, in proportion to her jointure, having a great number of admirers, and most of them distinguished as able men. Those who have examined this list compute, that there may be three regiments raised out of it, in which there shall not be one man under six foot high.

I must not conclude this account, without taking notice of the *association ribbon*, by which these beautiful confederates have agreed to distinguish themselves. It is, indeed, so very pretty an ornament, that I wonder any Englishwoman will be without it. A lady of the association who bears this badge of allegiance upon her breast, naturally produces a desire in every male beholder, of gaining a place in a heart which carries on it such a visible mark of its fidelity. When the beauties of our island are thus industrious to show their principles as well as their charms, they raise the sentiments of their countrymen, and inspire them at the same time both with loyalty and love. What numbers of proselytes may we not expect, when the most amiable of the Britons thus exhibit to their admirers the only terms upon which they are to hope for any correspondence or alliance with them! It is well known that the greatest blow the French nation ever

received, was the dropping of a fine lady's garter, in the reign of King Edward the Third. The most remarkable battles which have been since gained over that nation, were fought under the auspices of a blue ribbon. As our British ladies have still the same faces, and our men the same hearts, why may we not hope for the same glorious achievements from the influence of this beautiful breast-knot?

No. 12. MONDAY, JANUARY 30.

Quapropter de summâ salute vestrâ, P. C. de vestris conjugibus ac liberis, de aris ac focis, de fanis ac templis, de totius urbis tectis ac sedibus, de imperio, de libertate, de salute patriæ, deque universâ republicâ decernite diligenter, ut instituistis, ac fortiter. CICERO.

THIS day being set apart by public authority to raise in us an abhorrence to the *great rebellion*, which involved this nation in so many calamities, and ended in the murder of their sovereign; it may not be unseasonable to show the guilt of rebellion in general, and of that rebellion in particular, which is stirred up against his present majesty.

That rebellion is one of the most heinous crimes which it is in the power of man to commit, may appear from several considerations. First, as it destroys the end of all government, and the benefits of civil society. Government was instituted for maintaining the peace, safety, and happiness of a people. These great ends are brought about by a general conformity and submission to that frame of laws which is established in every community, for the protection of the innocent, and the punishment of the guilty. As, on the one side, men are secured in the quiet possession of their lives, properties, and every thing they have a right to: so, on the other side, those who offer them any injury in these particulars, are subject to penalties proportioned

to their respective offences. Government, therefore, mitigates the inequality of power among particular persons, and makes an innocent man, though of the lowest rank, a match for the mightiest of his fellow-subjects; since he has the force of the whole community on his side, which is able to control the insolence or injustice of any private oppressor. Now, rebellion disappoints all these ends and benefits of government, by raising a power in opposition to that authority which has been established among a people for their mutual welfare and defence. So that rebellion is as great an evil to society, as government itself is a blessing.

In the next place, rebellion is a violation of all those engagements, which every government exacts from such persons as live under it; and, consequently, the most base and pernicious instance of treachery and perfidiousness. The guilt of rebellion increases in proportion as these engagements are more solemn and obligatory. Thus if a man makes his way to rebellion through perjury, he gives additional horrors to that crime, which is in itself of the blackest nature.

We may likewise consider rebellion as a greater complication of wickedness than any other crime we can commit. It is big with rapine, sacrilege, and murder. It is dreadful in its mildest effects, as it impoverishes the public, ruins particular families, begets and perpetuates hatreds among fellow-subjects, friends, and relations; makes a country the seat of war and desolation, and exposes it to the attempts of its foreign enemies. In short, as it is impossible for it to take effect, or to make the smallest progress, but through a continued course of violence and bloodshed; a robber, or a murderer, looks like an innocent man, when we compare him with a rebel.

I shall only add, that, as in the subordination of a government, the king is offended by any insults or oppositions to an inferior magistrate; so the Sovereign Ruler of the universe is affronted by a breach of alle-

giance to those whom he has set over us; Providence having delegated to the supreme magistrate in every country the same power for the good of men, which that supreme magistrate transfers to those several officers and substitutes who act under him, for the preserving of order and justice.

Now, if we take a view of the present rebellion, which is formed against his majesty, we shall find in it all the guilt that is naturally inherent in this crime, without any single circumstance to alleviate it. Insurrections among a people, to rescue themselves from the most violent and illegal oppressions; to throw off a tyranny that makes property precarious, and life painful; to preserve their laws and their religion to themselves and their posterity; are excused from the necessity of such an undertaking, when no other means are left for the security of every thing that is dear and valuable to reasonable creatures. By the frame of our constitution, the duties of protection and allegiance are reciprocal; and, as the safety of a community is the ultimate end and design of government, when this, instead of being preserved, is manifestly destroyed, civil societies are excusable before God and man, if they endeavour to recover themselves out of so miserable a condition. For, in such a case, government becomes an evil instead of a blessing, and is not at all preferable to a state of anarchy and mutual independence. For these reasons, we have scarce ever yet heard of an insurrection that was not either coloured with grievances of the highest kind, or countenanced by one or more branches of the legislature. But the present rebellion is formed against a king, whose right has been established by frequent parliaments of all parties, and recognised by the most solemn oaths; who has not been charged with one illegal proceeding; who acts in perfect concert with the lords and commons of the realm; who is famed for his equity and goodness, and has already very much advanced the reputation and interest of our country.

The guilt, therefore, of this rebellion, has in it all the most aggravating circumstances; which will still appear more plainly, if we consider, in the first place, the real motives to it.

The rebellion, which was one of the most flagitious in itself, and described with the utmost horror by historians, is that of Cataline and his associates. The motives to it are displayed at large by the Roman writers, in order to inspire the reader with the utmost detestation of it. Cataline, the chief of the rebellion, had been disappointed in his competition for one of the first offices in the government, and had involved himself in such private debts and difficulties, as nothing could extricate him out of, but the ruin of an administration that would not intrust him with posts of honour or profit. His principal accomplices were men of the same character, and animated by the same incentives. They complained that power was lodged in the hands of the worst, to the oppression of the best; and that places were conferred on unworthy men, to the exclusion of themselves and their friends. Many of them were afraid of public justice for past crimes, and some of them stood actually condemned as traitors to their country. These were joined by men of desperate fortunes, who hoped to find their account in the confusions of their country, were applauded by the meanest of the rabble, who always delighted in change, and privately abetted by persons of a considerable figure, who aimed at those honours and preferments which were in the possession of their rivals. These are the motives with which Cataline's rebellion is branded in history, and which are expressly mentioned by Sallust. I shall leave it to every unprejudiced reader to compare them with the motives which have kindled the present rebellion in his majesty's dominions.

As this rebellion is of the most criminal nature from its motives, so it is likewise, if we consider its consequences. Should it succeed, (a supposition which,

God be thanked, is very extravagant,) what must be the natural effects of it upon our religion! What could we expect from an army, blessed by the pope, headed by a zealous Roman Catholic, encouraged by the most bigoted princes of the church of Rome, supported by contributions, not only from those several potentates, but from the wealthiest of their convents, and officered by Irish papists and outlaws! Can we imagine that the Roman Catholics of our own nation would so heartily embark in an enterprise, to the visible hazard of their lives and fortunes, did they only hope to enjoy their religion under those laws which are now in force? In short, the danger to the Protestant cause is so manifest, that it would be an affront to the understanding of the reader to endeavour farther to prove it.

Arbitrary power is so interwoven with popery, and so necessary to introduce it, so agreeable to the education of the pretender, so conformable to the principles of his adherents, and so natural to the insolence of conquerors, that, should our invader gain the sovereign power by violence, there is no doubt but he would preserve it by tyranny. I shall leave to the reader's own consideration, the change of property in general, and the utter extinction of it in our national funds, the inundation of nobles without estates, prelates without bishoprics, officers civil and military without places; and in short, the several occasions of rapine and revenge, which would necessarily ensue upon such a fatal revolution. But, by the blessing of Providence, and the wisdom of his majesty's administration, this melancholy prospect is as distant as it is dreadful.

These are the consequences which would necessarily attend the success of the present rebellion. But we will now suppose that the event of it should for some time remain doubtful. In this case we are to expect all the miseries of a civil war, nay, the armies of the greatest foreign princes would be subsisted, and all the battles of Europe fought in England. The re-

bels have already shown us, that they want no inclination to promote their cause by fire and sword, where they have an opportunity of practising their barbarities. Should such a fierce and rapacious host of men, as that which is now in the Highlands, fall down into our country, that is so well peopled, adorned, and cultivated, how would their march be distinguished by ravage and devastation! might not we say of them, in the sublime and beautiful words of the prophet, describing the progress of an enraged army from the north; 'Before them is as the garden of Eden, and behind them as the desolate wilderness; yea, and nothing shall escape them?'

What then can we think of a party, who would plunge their native country into such evils as these; when the only avowed motive for their proceedings is a point of theory, that has been already determined by those who are proper judges, and in whose determination we have so many years acquiesced? If the calamities of the nation in general can make no impression on them, let them at least, in pity to themselves, their friends, and dependants, forbear all open and secret methods of encouraging a rebellion, so destructive, and so unprovoked. All human probabilities are against them; and they cannot expect success but from a miraculous interposition of the Almighty. And this we may with all Christian humility hope, will not turn against us, who observe those oaths which we have made in his presence; who are zealous for the safety of that religion, which we think most acceptable in his sight; and who endeavour to preserve that constitution which is most conducive to the happiness of our country.

No. 13. FRIDAY, FEBRUARY 3.

Ignavum fucos pecus à præsepibus arcent VIRG.

THE most common, and indeed the most natural, division of all offences, is into those of omission and commission. We may make the same division of that particular set of crimes which regard human society. The greatest crime which can be committed against it is rebellion; as was shown in my last paper. The greatest crime of omission, is an indifference in the particular members of a society, when a rebellion is actually begun among them. In such a juncture, though a man may be innocent of the great breach which is made upon government, he is highly culpable, if he does not use all the means that are suitable to his station for reducing the community into its former state of peace and good order.

Our obligation to be active on such an occasion appears from the very nature of civil government; which is an institution, whereby we are all confederated together for our mutual defence and security. Men who profess a state of neutrality in times of public danger, desert the common interest of their fellow subjects; and act with independence to that constitution into which they are incorporated. The safety of the whole requires our joint endeavours. When this is at stake, the indifferent are not properly a part of the community; or rather are like dead limbs, which are an incumbrance to the body, instead of being of use to it. Besides that, the protection which all receive from the same government, justly calls upon the gratitude of all to strengthen it, as well as upon their self-interest to preserve it.

But farther; if men, who in their hearts are friends to a government, forbear giving it their utmost assistance against its enemies, they put it in the power of a few desperate men to ruin the welfare of those who

are much superior to them in strength, number, and interest. It was a remarkable law of Solon, the great legislator of the Athenians, that any person who in the civil tumults and commotions of the public remained neuter, or an indifferent spectator of the contending parties, should, after the re-establishment of the public peace, forfeit all his possessions, and be condemned to perpetual banishment. This law made it necessary for every citizen to take his party, because it was highly probable the majority would be so wise as to espouse that cause which was most agreeable to the public weal, and by that means hinder a sedition from making a successful progress. At least, every prudent and honest man, who might otherwise favour any indolence in his own temper, was hereby engaged to be active, such a one would be sure to join himself to that side which had the good of their country most at heart. For this reason their famous lawgiver condemned the persons who sat idle in divisions so dangerous to the government, as aliens to the community, and, therefore, to be cut off from it as unprofitable members.

Farther; indifference cannot but be criminal, when it is conversant about objects which are so far from being of an indifferent nature, that they are of the highest importance to ourselves and our country. If it be indifferent to us whether we are free subjects or slaves; whether our prince be of our own religion, or of one that obliges him to extirpate it; we are in the right to give ourselves no trouble in the present juncture. A man governs himself by the dictates of virtue and good sense, who acts without zeal or passion in points that are of no consequence: but when the whole community is shaken, and the safety of the public endangered, the appearance of a philosophical or an affected indolence must arise either from stupidity or perfidiousness.

When in the division of parties among us, men only strove for the first place in the prince's favour; when

all were attached to the same form of government, and contended only for the highest offices in it; a prudent and an honest man might look upon the struggle with indifference, and be in no great pain for the success of either side. But, at present, the contest is not in reality between Whigs and Tories, but between loyalists and rebels. Our country is now divided into two parties, who propose the same end by different means, but into such as would preserve, and such as would destroy it. Whatever denominations we might range ourselves under in former times, men, who have any natural love to their country, or sense of their duty, should exert their united strength in a cause that is common to all parties, as they are Protestants and Britons. In such a case, an avowed indifference is treachery to our fellow-subjects; and a lukewarm allegiance may prove as pernicious in its consequences as treason.

I need not repeat here what I have proved at large in a former paper, that we are obliged to an active obedience by the solemn oaths we have taken to his majesty; and that the neutral kind of indifference, which is the subject of this paper, falls short of that obligation they lie under, who have taken such oaths; as will easily appear to any one who considers the form of those sacred and religious engagements.

How then can any man answer it to himself, if, for the sake of managing his interest or character among a party, or out of any personal pique to those who are the most conspicuous for their zeal in his majesty's service, or from any other private and self-interested motive, he stands as a looker-on when the government is attacked by an open rebellion? especially, when those engaged it, cannot have the least prospect of success, but by the assistance of the ancient and hereditary enemies to the British nation. It is strange that these lukewarm friends to the government, whose zeal for their sovereign rises and falls with their credit at court, do not consider, before it be too late, that as they strengthen the rebels by their present indifference,

they at the same time establish the interest of those who are their rivals and competitors for public posts of honour. When there is an end put to this rebellion, these gentlemen cannot pretend to have had any merit in so good a work: and they may well believe the nation will never care to see those men in the highest offices of trust, who, when they are out of them, will not stir a finger in its defence.

No. 14. MONDAY, FEBRUARY 6.

Periculosum est credere, et non credere:
Utriusque exemplum breviter exponam rei.
Hippolitus obiit, quia novercæ creditum est:
Cassandræ quia non creditum, ruit Ilium.
Ergo exploranda est veritas multùm priùs,
Quàm stulta pravè judicet sententia. PHÆDR.

HAVING, in the seventh paper, considered many of those falsehoods, by which the cause of our malecontents is supported; I shall here speak of that extravagant credulity which disposes each particular member of their party to believe them. This strange alacrity in believing absurdity and inconsistence, may be called the Political Faith of a Tory.

A person who is thoroughly endowed with this political faith, like a man in a dream, is entertained from one end of his life to the other with objects that have no reality or existence. He is daily nourished and kept in humour by fiction and delusion; and may be compared to the old, obstinate knight in Rabelais, that every morning swallowed a chimera for his breakfast.

This political faith of a malecontent is altogether founded on hope. He does not give credit to any thing because it is probable, but because it is pleasing. His wishes serve him instead of reasons, to confirm the truth of what he hears. There is no report so incre-

dible or contradictory in itself which he doth not cheerfully believe, if it tends to the advancement of the cause. In short, a malecontent, who is a good believer, has generally reason to repeat the celebrated rant of an ancient father, *Credo quia impossibile est:* which is as much as to say, It must be true, because it is impossible.

It has been very well observed, that the most credulous man in the world is the atheist, who believes the universe to be the production of chance. In the same manner, a Tory, who is the greatest believer in what is improbable, is the greatest infidel in what is certain. Let a friend to the government relate to him a matter of fact, he turns away his ear from him, and gives him the lie in every look. But if one of his own stamp should tell him that the king of Sweden would be suddenly at Perth, and that his army is now actually marching thither upon the ice; he hugs himself at the good news, and gets drunk upon it before he goes to bed. This sort of people puts one in mind of several towns in Europe that are inaccessible on the one side, while they lie open and unguarded on the other. The minds of our malecontents are indeed so depraved with those falsehoods which they are perpetually imbibing, that they have a natural relish for error, and have quite lost the taste of truth in political matters. I shall therefore dismiss this head with a saying of King Charles the Second. This monarch, when he was at Windsor, used to amuse himself with the conversation of the famous Vossius, who was full of stories relating to the antiquity, learning, and manners of the Chinese; and at the same time a free-thinker in points of religion. The king, upon hearing him repeat some incredible accounts of these eastern people, turning to those who were about him, 'This learned divine,' said he, 'is a very strange man: he believes every thing but the Bible.'

Having thus far considered the political faith of the party, as it regards matters of fact, let us in the next

place take a view of it with respect to those doctrines which it embraces, and which are the fundamental points whereby they are distinguished from those, whom they used to represent as enemies to the constitution in church and state. How far their great articles of political faith, with respect to our ecclesiastical and civil government, are consistent with themselves, and agreeable to reason and truth, may be seen in the following paradoxes, which are the essentials of a Tory's *creed*, with relation to political matters. Under the name of Tories, I do not here comprehend multitudes of well-designing men, who were formerly included under that denomination, but are now in the interest of his majesty and the present government. These have already seen the evil tendency of such principles, which are the *credenda* of the party, as it is opposite to that of the Whigs.

ARTICLE I.

That the church of England will be always in danger, till it has a Popish king for its defender.

II.

That, for the safety of the church, no subject should be tolerated in any religion different from the established; but that the head of our church may be of that religion which is most repugnant to it.

III.

That the Protestant interest in this nation, and in all Europe, could not but flourish under the protection of one, who thinks himself obliged, on pain of damnation, to do all that lies in his power for the extirpation of it.

IV.

That we may safely rely upon the promises of one, whose religion allows him to make them, and at the same time obliges him to break them.

V.

That a good man should have a greater abhorrence

of Presbyterianism, which is perverseness, than of popery, which is but idolatry.

VI.

That a person who hopes to be king of England, by the assistance of France, would naturally adhere to the British interest, which is always opposite to that of the French.

VII.

That a man has no opportunities of learning how to govern the people of England in any foreign country, so well as in France.

VIII.

That ten millions of people should rather chuse to fall into slavery, than not acknowledge their prince to be invested with a hereditary and indefeisable right of oppression.

IX.

That we are obliged in conscience to become subjects of a duke of Savoy, or of a French king, rather than enjoy, for our sovereign, a prince who is the first of the royal blood in the Protestant line.

X.

That nonresistance is the duty of every Christian, whilst he is in a good place.

XI.

That we ought to profess the doctrine of passive obedience until such time as nature rebels against principle, that is, until we are put to the necessity of practising it.

XII.

That the Papists have taken up arms to defend the church of England, with the utmost hazard of their lives and fortunes.

XIII.

That there is an unwarrantable faction in this island, consisting of king, lords, and commons.

XIV.

That the legislature, when there is a majority of Whigs in it, has not power to make laws.

XV.

That an act of parliament, to impower the king to secure suspected persons in times of rebellion, is the means to establish the sovereign on the throne, and consequently a great infringement of the liberties of the subject.

No. 15. FRIDAY, FEBRUARY 10.

——Auxilium, quoniam sic cogitis ipsi,
Dixit, ab hoste petam: vultus avertite vestros,
Si quis amicus adest: et Gorgonis extulit ora. OVID.

It is with great pleasure that I see a race of female patriots springing up in this island. The fairest among the daughters of Great Britain no longer confine their cares to a domestic life, but are grown anxious for the welfare of their country, and show themselves good stateswomen as well as good housewives.

Our she confederates keep pace with us in quashing that rebellion which had begun to spread itself among part of the fair sex. If the men who are true to their king and country have taken Preston and Perth, the ladies have possessed themselves of the opera and the playhouse with as little opposition or bloodshed. The nonresisting women, like their brothers in the Highlands, think no post tenable against an army that makes so fine an appearance; and dare not look them in the face, when they are drawn up in battle-array.

As an instance of this cheerfulness in our fair fellow subjects to oppose the designs of the pretender, I did but suggest in one of my former papers, 'That the fan might be made use of with good success against popery, by exhibiting the corruptions of the church of Rome in various figures;' when immediately they took the hint, and have since had frequent consultations upon several ways and methods *to make the fan useful.* They have unanimously agreed upon the fol-

lowing resolutions, which are indeed very suitable to ladies who are at the same time the most beautiful and the most loyal of their sex. To hide their faces behind the fan, when they observe a Tory gazing upon them. Never to peep through it, but in order to pick out men, whose principles make them worth the conquest. To return no other answer to a Tory's addresses, than by counting the sticks of it all the while he is talking to them. To avoid dropping it in the neighbourhood of a malecontent, that he may not have an opportunity of taking it up. To show their disbelief of any Jacobite story by a flirt of it. To fall a fanning themselves, when a Tory comes into one of their assemblies, as being disordered at the sight of him.

These are the uses by which every fan may, in the hands of a fine woman, become serviceable to the public. But they have at present under consideration, certain fans of a Protestant make, that they may have a more extensive influence, and raise an abhorrence of popery in a whole crowd of beholders: for they intend to let the world see what party they are of, by figures and designs upon these fans; as the knights-errant used to distinguish themselves by devices on their shields.

There are several sketches of pictures which have been already presented to the ladies for their approbation, and out of which several have made their choice. A pretty young lady will very soon appear with a fan, which has on it a nunnery of lively black-eyed vestals, who are endeavouring to creep out at the grates. Another has a fan mounted with a fine paper, on which is represented a group of people upon their knees, very devoutly worshipping an old tenpenny nail. A certain lady, of great learning, has chosen for her device the council of Trent; and another, who has a good satirical turn, has filled her fan with the figure of a huge, tawdry woman, representing the whore of Babylon; which she is resolved to spread full in the face of any sister-disputant, whose arguments have a

tendency to popery. The following designs are already executed on several mountings. The ceremony of the holy pontiff opening the mouth of a cardinal in a full consistory. An old gentleman with a triple crown upon his head, and big with child, being the portrait of Pope Joan. Bishop Bonner purchasing great quantities of faggots and brush-wood, for the conversion of heretics. A figure reaching at a sceptre with one hand, and holding a chaplet of beads in the other: with a distant view of Smithfield.

When our ladies make their zeal thus visible upon their fans, and, every time they open them, display an error of the church of Rome, it cannot but have a good effect, by showing the enemies of our present establishment the folly of what they are contending for. At least, every one must allow that fans are much more innocent engines for propagating the Protestant religion, than racks, wheels, gibbets, and the like machines, which are made use of for the advancement of the Roman Catholic. Besides, as every lady will of course study her fan, she will be a perfect mistress of the controversy, at least in one point of popery; and as her curiosity will put her upon the perusal of every fan that is fashionable, I doubt not but in a very little time there will scarce be a woman of quality in Great Britain, who would not be an overmatch for an Irish priest.

The beautiful part of this island, whom I am proud to number amongst the most candid of my readers, will likewise do well to reflect, that our dispute at present concerns our civil as well as religious rights. I shall therefore only offer it to their thoughts as a point that highly deserves their consideration, whether the fan may not also be made use of with regard to our political constitution. As a freeholder, I would not have them confine their cares for us as we are Protestants, but at the same time have an eye to our happiness as we are Britons. In this case they would give a new turn to the minds of their countrymen, if

they would exhibit on their fans the several grievances of a tyranical government. Why might not an audience of Muley Ishmael, or a Turk dropping his handkerchief in his seraglio, be proper subjects to express their abhorrence both of despotic power and of male tyranny? Or, if they have a fancy for burlesque, what would they think of a French cobler cutting shoes for several of his fellow-subjects out of an old apple tree? On the contrary, a fine woman, who would maintain the dignity of her sex, might bear a string of galley-slaves, dragging their chains the whole breadth of her fan; and, at the same time, to celebrate her own triumphs, might order every slave to be drawn with the face of one of her admirers.

I only propose these as hints to my gentle readers, which they may alter or improve as they shall think fit; but cannot conclude without congratulating our country upon this disposition among the most amiable of its inhabitants, to consider in their ornaments the advantage of the public as well as of their persons. It was with the same spirit, though not with the same politeness, that the ancient British women had the figures of monsters painted on their naked bodies, in order (as our historians tell us) to make themselves beautiful in the eyes of their countrymen, and terrible to their enemies. If this project goes on, we may boast, that our sister Whigs have the finest fans, as well as the most beautiful faces, of any ladies in the world. At least, we may venture to foretel, that the figures in their fans will lessen the Tory interest much more than those in the Oxford Almanacs will advance it.

No. 16. MONDAY, FEBRUARY 13.

Itaque quod plerumque in atroci negotio solet, Senatus decrevit, darent operam Consules nè quid Respublica detrimenti caperet. Ea potestas per Senatum more Romano magistratui maxuma permittitur, exercitum parare, bellum gerere, coercere omnibus modis socios atque cives, domi militiæque imperium atque judicium summum habere. Aliter, sine populi jussu nulli earum rerum Consuli jus est. SALLUST.

IT being the design of these papers to reconcile men to their own happiness, by removing those wrong notions and prejudices which hinder them from seeing the advantage of themselves and their posterity in the present establishment, I cannot but take notice of every thing that by the artifice of our enemies is made a matter of complaint.

Of this nature is the suspension of the Habeas Corpus act, by which his majesty has been enabled, in these times of danger, to seize and detain the persons of such, who he had reason to believe were conspiring against his person and government. The expediency and reasonableness of such a temporary suspension in the present juncture, may appear to every considerate man, who will turn his thoughts impartially on this subject.

I have chosen, in points of this nature, to draw my arguments from the first principles of government, which, as they are of no party, but assented to by every reasonable man, carry the greater with them, and are accommodated to the notions of all my readers. Every one knows, who has considered the nature of government, that there must be in each particular form of it an absolute and unlimited power; and that this power is lodged in the hands of those who have the making of its laws, whether by the nature of the constitution it be in one or more persons, in a single order of men, or in a mixt body of different ranks and degrees. It is an absurdity to imagine that those, who have the authority of making laws, cannot

suspend any particular law, when they think it expedient for the public. Without such a power, all government would be defective, and not armed with a sufficient force for its own security. As self-preservation, by all honest methods, is the first duty of every community, as well as of every private person, so the public safety is the general view of all laws. When, therefore, any law does not conduce to this great end, but, on the contrary, in some extraordinary and unnatural junctures, the very observation of it would endanger the community, that law ought to be laid asleep for such a time, by the proper authority. Thus the very intention of our Habeas Corpus act, namely, the preservation of the liberties of the subject, absolutely requires that act to be now suspended, since the confinement of dangerous and suspected persons, who might strengthen this rebellion, and spread a civil war through all parts of this kingdom, secures to us our civil rights, and every thing that can be valuable to a free people.

As every government must in its nature be armed with such an authority, we may observe that those governments which have been the most famous for public spirit, and the most jealous of their liberty, have never failed to exert it upon proper occasions. There cannot be a greater instance of this, than in the old commonwealth of Rome, who flattered themselves with an opinion that their government had in it a due temper of the regal, noble, and popular power, represented by the consuls, the senators, and the tribunes. The regal part was, however, in several points notoriously defective, and particularly because the consuls had not a negative in the passing of a law, as the other two branches had. Nevertheless, in this government, when the republic was threatened with any great and imminent danger, they thought it for the common safety to appoint a temporary dictator, invested with the whole power of the three branches; who, when the danger was over, retired again into the community,

and left the government in its natural situation. But what is more to our case, the consular power itself, though infinitely short of the regal power in Great Britain, was intrusted with the whole authority which the legislature has put into the hands of his majesty. We have an eminent instance of this in the motto of my paper, which I shall translate for the benefit of the English reader, after having advertised him, that the power there given to the consul, was in the time of a conspiracy. 'The senate therefore made a decree, as usual, when they have matters before them of so horrid a nature, that the consuls should take care the commonwealth did not suffer any prejudice. By virtue of this very great power which the senate allows to the magistrate, according to the ancient customs of Rome, he may raise an army, wage war, make use of all kinds of methods to restrain the associates and citizens of Rome, and exercise the supreme authority both at home and abroad in matters civil and military; whereas, otherwise, the consul is not invested with any of these powers without the express command of the people.'

There now only remains to show, that his majesty is legally possessed of this power; and that the necessity of the present affairs requires he should be so. He is intrusted with it by the legislature of the nation; and in the very notion of a legislature is implied a power to change, repeal, and suspend what laws are in being, as well as to make what new laws they shall think fit for the good of the people. This is so uncontroverted a maxim, that I believe never any body attempted to refute it. Our legislature have however had that just regard for their fellow subjects, as not to entertain a thought of abrogating this law, but only to hinder it from operating at a time when it would endanger the constitution. The king is empowered to act but for a few months by virtue of this suspension; and by that means differs from a king of France, or any other tyrannical prince, who, in times of peace and tranquilli-

ty, and upon what occasion he pleases, sends any of his subjects out of the knowledge of their friends into such castles, dungeons, or imprisonments as he thinks fit. Nor did the legislature do any thing in this that was unprecedented. The Habeas Corpus act was made but about five and thirty years ago, and since that time has been suspended four times before his present majesty's accession to the throne: twice under the reign of King William and Queen Mary; once under the reign of King William; and once under the reign of Queen Anne.

The necessity of this law at this time arose from the prospect of an invasion, which has since broke out into an actual rebellion; and from informations of secret and dangerous practices among men of considerable figure, who could not have been prevented from doing mischief to their country but by such a suspension of this act of parliament.

I cannot, however, but observe, that, notwithstanding the lawfulness and necessity of such a suspension, had not the rebellion broke out after the passing of this act of parliament, I do not know how those who had been the most instrumental in procuring it, could have escaped that popular odium, which their malicious and artful enemies have now in vain endeavoured to stir up against them. Had it been possible for the vigilance and endeavours of a ministry to have hindered even the attempts of an invasion, their very endeavours might have proved prejudicial to them. Their prudent and resolute precautions would have turned to their disadvantage, had they not been justified by those events, which they did all that was in their power to obviate. This naturally brings to mind the reflection of Tully in the like circumstances, 'That amidst the divisions of Rome, a man was in an unhappy condition who had a share in the administration, nay, even in the preservation of the commonwealth.' *O conditionem miseram non modo administrandæ, verùm etiam conservandæ Reipublicæ!*

Besides, every unprejudiced man will consider how mildly and equitably this power has been used. The persons confined have been treated with all possible humanity, and abridged of nothing but the liberty of hurting their country, and very probably of ruining both themselves and their families. And as to the numbers of those who are under this short restraint, it is very observable, that people do not seem so much surprised at the confinement of some, as at the liberty of many others. But we may from hence conclude, what every Englishman must observe with great pleasure, that his majesty does not in this great point regulate himself by any private jealousies or suspicions, but by those evidences and informations which he has received.

We have already found the good consequences of this suspension, in that it has hindered the rebellion from gathering the strength it would otherwise have gained; not to mention those numbers it has kept from engaging in so desperate an enterprise, with the many lives it has preserved, and the desolations it has prevented.

For these and many other reasons, the representatives of Great Britain in parliament could never have answered it to the people they represent, who have found such great benefits from the suspension of the Habeas Corpus act, and without it must have felt such fatal consequences, had they not, in a case of such great necessity, made use of this customary, legal, and reasonable method for securing his majesty on the throne, and their country from misery or ruin.

No. 17. FRIDAY, FEBRUARY 17.

——*Hic niger est: hunc tu, Romane, caveto.* HOR.

WE are told that, in Turkey, when any man is the author of notorious falsehoods, it is usual to blacken the whole front of his house: nay, we have sometimes heard, that an ambassador, whose 'business it is' (if I may quote his character in Sir Henry Wotton's words) 'to lie for the good of his country,' has sometimes had this mark set upon his house, when he has been detected in any piece of feigned intelligence, that has prejudiced the government, and misled the minds of the people. One could almost wish that the habitations of such of our own countrymen as deal in forgeries, detrimental to the public, were distinguished in the same manner; that their fellow subjects might be cautioned not to be too easy in giving credit to them. Were such a method put in practice, this metropolis would be strangely chequered; some entire parishes would be in mourning, and several streets darkened from one end to the other.

But I have given my thoughts, in two preceding papers, both on the inventors and the believers of these public falsehoods and calumnies, and shall here speak of that contempt with which they are and ought to be received by those in high stations, at whom they are levelled. Any person, indeed, who is zealous for promoting the interest of his country, must conquer all that tenderness and delicacy which may make him afraid of being spoken ill of; or his endeavours will often produce no less uneasiness to himself, than benefit to the public. Among a people who indulge themselves in the utmost freedoms of thought and speech, a man must either be insignificant, or able to bear an undeserved reproach. A true patriot may comfort himself under the attacks of falsehood and obloquy, from several motives and reflections.

In the first place, he should consider, that the chief of his antagonists are generally acted by a spirit of envy; which would not rise against him, if it were not provoked by his desert. A statesman, who is possessed of real merit, should look upon his political censurers with the same neglect, that a good writer regards his critics; who are generally a race of men that are not able to discover the beauties of a work they examine, and deny that approbation to others, which they never met with themselves. Patriots, therefore, should rather rejoice in the success of their honest designs, than be mortified by those who misrepresent them.

They should likewise consider, that not only envy, but vanity has a share in the detraction of their adversaries. Such aspersions, therefore, do them honour at the same time that they are intended to lessen their reputation. They should reflect, that those who endeavour to stir up the multitude against them, do it to be thought considerable, and not a little applaud themselves in a talent that can raise clamours out of nothing, and throw a ferment among the people, by murmurs or complaints, which they know in their own hearts are altogether groundless. There is a pleasant instance of this nature recorded at length in the first book of the Annals of Tacitus. When a great part of the Roman legions were in a disposition to mutiny, an impudent varlet, who was a private centinel, being mounted upon the shoulders of his fellow soldiers, and resolved to try the power of his eloquence, addressed himself to the army, in all the postures of an orator, after the following manner: 'You have given liberty to these miserable men,' said he, pointing to some criminals whom they had rescued, 'but which of you can restore life to my brother? Who can give me back my brother? He was murdered no longer ago than last night, by the hands of those ruffians, who are entertained by the general to butcher the poor soldiery. Tell me, Blæsus,' for that was the name of the general, who was then sitting on the tribunal,

'tell me, where hast thou cast his dead body? An enemy does not grudge the rites of burial. When I have tired myself with kissing his cold corps, and weeping over it, order me to be slain upon it. All I ask of my fellow soldiers, since we both die in their cause, is, that they would lay me in the same grave with my brother.' The whole army was in an uproar at this moving speech, and resolved to do the speaker justice, when, upon enquiry, they found that he never had a brother in his life; and that he stirred up the sedition only to show his parts.

Public ministers would likewise do well to consider, that the principal authors of such reproaches as are cast upon them, are those who have a mind to get their places: and as for a censure arising from this motive, it is in their power to escape it when they please, and turn it upon their competitors. Malecontents of an inferior character are actuated by the same principle; for so long as there are employments of all sizes, there will be murmurers of all degrees. I have heard of a country gentleman, who made a very long and melancholy complaint to the late Duke of Buckingham, when he was in great power at court, of several public grievances. The duke, after having given him a very patient hearing, 'My dear friend,' says he, 'this is but too true; but I have thought of an expedient which will set all things right, and that very soon.' His country friend asked him, what it was? 'You must know,' says the duke, 'there's a place of five hundred pounds a year fallen this very morning, which I intend to put you in possession of.' The gentleman thanked his grace, went away satisfied, and thought the nation the happiest under heaven, during that whole ministry.

But farther, every man in a public station ought to consider, that when there are two different parties in a nation, they will see things in different lights. An action, however conducive to the good of their country, will be represented by the artful, and appear to

the ignorant, as prejudicial to it. Since I have here, according the usual liberty of essay-writers, rambled into several stories, I shall fetch one to my present purpose out of the Persian history. We there read of a virtuous young emperor, who was very much afflicted to find his actions misconstrued and defamed by a party among his subjects that favoured another interest. As he was one day sitting among the ministers of his divan, and amusing himself after the eastern manner, with the solution of difficult problems and enigmas, he proposed to them, in his turn, the following one. 'What is the tree that bears three hundred and sixty-five leaves, which are all black on the one side, and white on the other?' His grand visier immediately replied, it was the year, which consisted of three hundred and sixty-five days and nights: 'But, Sir,' says he, 'permit me at the same time to take notice, that these leaves represent your actions, which carry different faces to your friends and enemies, and will always appear black to those who are resolved only to look upon the wrong side of them.'

A virtuous man, therefore, who lays out his endeavours for the good of his country, should never be troubled at the reports which are made of him, so long as he is conscious of his own integrity. He should rather be pleased to find people descanting upon his actions, because, when they are thoroughly canvassed and examined, they are sure, in the end, to turn to his honour and advantage. The reasonable and unprejudiced part of mankind will be of his side, and rejoice to see their common interest lodged in such honest hands. A strict examination of a great man's character, is like the trial of a suspected chastity, which was made among the Jews by the waters of jealousy. Moses assures us, that the criminal burst upon the drinking of them; but if she was accused wrongfully, the Rabbins tell us, they heightened her charms, and made her much more amiable than before; so that they destroyed the guilty, but beautified the innocent.

No. 18. MONDAY, FEBRUARY 20.

———*Inopem me copia fecit.* OVID.

EVERY Englishman will be a good subject to King George, in proportion as he is a good Englishman, and a lover of the constitution of his country. In order to awaken in my readers the love of this their constitution, it may be necessary to set forth its superior excellency to that form of government, which many wicked and ignorant men have of late years endeavoured to introduce among us. I shall not, therefore, think it proper to take notice, from time to time, of any particular act of power, exerted by those among whom the pretender to his majesty's crown has been educated; which would prove fatal to this nation, should it be conquered and governed by a person who, in all probability, would put in practice the politics in which he has been so long instructed.

There has been nothing more observable in the reign of his present Gallic majesty, than the method he has taken for supplying his exchequer with a necessary sum of money. The ways and means for raising it has been an edict, or a command in writing signed by himself, to increase the value of louis d'ors from fourteen to sixteen livres, by virtue of a new stamp which shall be struck upon them. As this method will bring all the gold of the kingdom into his hands, it is provided by the same edict that they shall be paid out again to the people at twenty livres each; so that four livres in the score, by this means, accrue to his majesty out of all the money in the kingdom of France.

This method of raising money is consistent with that form of government, and with the repeated practice of their late grand monarque; so that I shall not here consider the many evil consequences which it must have upon their trade, their exchange, and public cre-

dit: I shall only take notice of the whimsical circumstances a people must lie under, who can be thus made poor or rich by an edict, which can throw an alloy into a louis d'or, and debase it into half its former value, or, if his majesty pleases, raise the price of it, not by the accession of metal, but of a mark. By the present edict many a man in France will swell into a plum, who fell several thousand pounds short of it the day before its publication. This conveys a kind of fairy treasure into their chests, even whilst they are under lock and key; and is a secret of multiplication without addition. It is natural enough, however, for the vanity of the French nation to grow insolent upon this imaginary wealth, not considering that their neighbours think them no more rich, by virtue of an edict to make fourteen twenty, than they would think them more formidable should there be another edict to make every man in the kingdom seven foot high.

It was usual for his late most Christian majesty to sink the value of their louis d'ors about the time he was to receive the taxes of his good people, and to raise them when he had got them safe into his coffers. And there is no question but the present government in that kingdom will so far observe this kind of conduct, as to reduce the twenty livres to their old number of fourteen, when they have paid them out of their hands; which will immediately sink the present timpany of wealth, and re-establish the natural poverty of the Gallic nation.

One cannot but pity the melancholy condition of a miser in this country, who is perpetually telling his livres, without being able to know how rich he is. He is as ridiculously puzzled and perplexed as a man that counts the stones on Salisbury Plain, which can never be settled to any certain number, but are more or fewer every time he reckons them.

I have heard of a young French lady, a subject of Louis the Fourteenth, who was contracted to a marquis upon the foot of a five thousand pound fortune,

which she had by her in specie; but one of these unlucky edicts coming out a week before the intended marriage, she lost a thousand pound, and her bridegroom into the bargain.

The uncertainty of riches is a subject much discoursed of in all countries, but may be insisted on more emphatically in France than any other. A man is here under such a kind of situation, as one who is managed by a juggler. He fancies he has so many pieces of money in his hand; but let him grasp them never so carefully, upon a word or two of the artist they increase or dwindle to what number the doctor is pleased to name.

This method of lowering or advancing money, we, who have the happiness to be in another form of government, should look upon as an unwarrantable kind of clipping and coining. However, as it is an expedient that is often practised, and may be justified in that constitution which has been so thoroughly studied by the pretender to his majesty's crown, I do not see what should have hindered him from making use of so expeditious a method for raising a supply, if he had succeeded in his late attempt to dethrone his majesty, and subvert our constitution. I shall leave it to the consideration of the reader, if, in such a case, the following edict, or something very like it, might not have been expected.

"WHEREAS, these our kingdoms have long groaned under an expensive and consuming land war, which has very much exhausted the treasure of the nation, we being willing to increase the wealth of our people, and not thinking it adviseable for this purpose to make use of the tedious methods of merchandise and commerce, which have been always promoted by a faction among the worst of our subjects, and were so wisely discountenanced by the best of them in the late reign, do hereby enact, by our sole will and pleasure, that every shilling in Great Britain shall pass in all payments for the sum of fourteen pence, till the first of

September next, and that every other piece of money shall rise and pass, in current payment, in the same proportion. The advantage which will accrue to these nations by this our royal donative, will visibly appear to all men of sound principles, who are so justly famous for their antipathy to strangers, and would not see the landed interest of their country weakened by the importations of foreign gold and silver. But since, by reason of the great debts which we have contracted abroad, during our fifteen years reign, as well as of our present exigencies, it will be necessary to fill our exchequer by the most prudent and expeditious methods, we do also hereby order every one of our subjects to bring in these his fourteen-penny pieces, and all the other current cash of this kingdom, by what new titles soever dignified or distinguished, to the master of our mint, who, after having set a mark upon them, shall deliver out to them, on, or after, the first of September aforesaid, their respective sums, taking only four pence for ourself for such his mark on every fourteen-penny piece, which from henceforth shall pass in payment for eighteen pence, and so in proportion for the rest. By this method, the money of this nation will be more by one third than it is at present; and we shall content ourselves with not quite one-fifth part of the current cash of our loving subjects; which will but barely suffice to clear the interest of those sums in which we stand indebted to our most dear brother and ancient ally. We are glad of this opportunity of showing an instance of our goodness to our subjects, by this our royal edict, which shall be read in every parish church of Great Britain, immediately after the celebration of high mass. *For such is our pleasure.*"

No. 19. FRIDAY, FEBRUARY 24.

Pulchrum est bene facere reipublicæ; etiam bene dicere haud absurdum est.
SALLUST.

It has been usual these many years for writers, who have approved the scheme of government which has taken place, to explain to the people the reasonableness of those principles which have prevailed, and to justify the conduct of those who act in conformity to such principles. It therefore happens well for the party which is undermost, when a work of this nature falls into the hands of those who content themselves to attack their principles, without exposing their persons, or singling out any particular objects for satire and ridicule. This manner of proceeding is no inconsiderable piece of merit in writers, who are often more influenced by a desire of fame, than a regard to the public good; and who, by this means, lose many fair opportunities of showing their own wit, or of gratifying the ill-nature of their readers.

When a man thinks a party engaged in such measures as tend to the ruin of his country, it is certainly a very laudable and virtuous action in him to make war after this manner upon the whole body. But as several casuists are of opinion that, in a battle, you should discharge upon the gross of the enemy, without levelling your piece at any particular person; so in this kind of combat also, I cannot think it fair to aim at any one man, and make his character the mark of your hostilities. There is now to be seen in the castle of Milan, a cannon bullet, inscribed, 'This to the Mareschal de Crequi,' which was the very ball that shot him. An author, who points his satire at a great man, is to be looked upon in the same view with the engineer who signalised himself by this ungenerous practice.

But as the spirit of the Whigs and Tories shows

itself, upon every occasion, to be very widely different from one another; so is it particularly visible in the writings of this kind, which have been published by each party. The latter may, indeed, assign one reason to justify themselves in this practice; that, having nothing of any manner of weight to offer against the principles of their antagonists, if they speak at all, it must be against their persons. When they cannot refute an adversary, the shortest way is to libel him; and to endeavour at the making his person odious, when they cannot represent his notions as absurd.

The Examiner was a paper, in the last reign, which was the favourite work of the party. It was ushered into the world by a letter from a secretary of state, setting forth the great genius of the author, the usefulness of his design, and the mighty consequences that were to be expected from it. It is said to have been written by those among them whom they looked upon as their most celebrated wits and politicians, and was dispersed into all quarters of the nation with great industry and expence. Who would not have expected, that at least the rules of decency and candour would be observed in such a performance? but, instead of this, you saw all the great men, who had done eminent services to their country but a few years before, draughted out one by one, and baited in their turns. No sanctity of character, or privilege of sex, exempted persons from this barbarous usage. Several of our prelates were the standing marks of public raillery, and many ladies of the first quality branded by name for matters of fact, which, as they were false, were not heeded, and if they had been true, were innocent. The dead themselves were not spared. And here I cannot forbear taking notice of a kind of wit which has lately grown into fashion among the versifiers, epigrammatists, and other authors, who think it sufficient to distinguish themselves by their zeal for what they call the high-church, while they sport with the most tremendous parts of revealed religion. Every one has seen

epigrams upon the deceased fathers of our church, where the whole thought has turned upon hell-fire. Patriots, who ought to be remembered with honour by their posterity, have been introduced as speakers in a state of torments. There is something dreadful even in repeating these execrable pieces, which no man, who really believes in another life, can peruse without fear and trembling. It is astonishing to see readers who call themselves Christians, applauding such diabolical mirth, and seeming to rejoice in the doom which is pronounced against their enemies, by such abandoned scribblers. A wit of this kind, may with great truth be compared to the fool in the Proverbs, 'who plays with arrows, fire-brands and death, and says, am I not in sport?'

I must, in justice to the more sober and considerate of that party, confess that many of them were highly scandalised at that personal slander and reflection which was flung out so freely by the libellers of the last reign, as well as by those prophane liberties which have been since continued. And, as for those who are either the authors or admirers of such compositions, I would have them consider with themselves, whether the name of a good churchman can atone for the want of that charity, which is the most essential part of Christianity. They would likewise do well to reflect, how, by these methods, the poison has run freely into the minds of the weak and ignorant; heightened their rage against many of their fellow subjects; and almost divested them of the common sentiments of humanity.

In the former part of this paper, I have hinted that the design of it is to oppose the principles of those who are enemies to the present government, and the main body of that party who espouse those principles. But even in such general attacks there are certain measures to be kept, which may have a tendency rather to gain, than to irritate those who differ with you in their sentiments. The Examiner would not allow such as were of a contrary opinion to him, to be either Christians

or fellow subjects. With him they were all atheists, deists, or apostates, and a separate commonwealth among themselves, that ought either to be extirpated, or, when he was in a better humour, only to be banished out of their native country. They were often put in mind of some approaching execution, and therefore all of them advised to prepare themselves for it, as men who had then nothing to take care of, but how to die decently. In short, the Examiner seemed to make no distinction between conquest and destruction.

The conduct of this work has hitherto been regulated by different views, and shall continue to be so; unless the party it has to deal with draw upon themselves another kind of treatment: for, if they shall persist in pointing their batteries against particular persons, there are no laws of war that forbid the making of reprisals. In the mean time, this undertaking shall be managed with that generous spirit which was so remarkable among the Romans, who did not subdue a country in order to put the inhabitants to fire and sword, but to incorporate them into their own community, and make them happy in the same government with themselves.

No. 20. MONDAY, FEBRUARY 27.

Privatus illis census erat brevis
Commune magnum———— Hor.

It is very unlucky for those who make it their business to raise popular murmurs and discontents against his majesty's government, that they find so very few and so very improper occasions for them. To show how hard they are set in this particular, there are several, who, for want of other materials, are forced to represent the bill which has passed this session, for laying an additional tax of two shillings in the pound upon

land, as a kind of grievance upon the subject. If this be a matter of complaint, it ought, in justice, to fall upon those who have made it necessary. Had there been no rebellion, there would have been no increase of the land-tax; so that, in proportion as a man declares his aversion to the one, he ought to testify his abhorrence of the other. But it is very remarkable that those, who would persuade the people that they are aggrieved by this additional burden, are the very persons who endeavour, in their ordinary conversation, to extenuate the heinousness of the rebellion, and who express the greatest tenderness for the persons of the rebels. They show a particular indulgence for that unnatural insurrection which has drawn this load upon us, and are angry at the means which were necessary for suppressing it. There needs no clearer proof of the spirit and intention with which they act: I shall, therefore, advise my fellow freeholders to consider the character of any person, who would possess them with the notion of a hardship that is put upon the country by this tax. If he be one of known affection to the present establishment, they may imagine there is some reason for complaint. But, if on the contrary, he be one, who has shown himself indifferent as to the success of the present rebellion, or is suspected as a private abettor of it, they may take it for granted, his complaint against the land-tax is, either the rage of a disappointed man, or the artifice of one who would alienate their affections from the present government.

The expence which will arise to the nation from this rebellion is already computed at near a million. And it is a melancholy consideration for the freeholders of Great Britain, that the treason of their fellow subjects should bring upon them as great a charge as the war with France. At the same time every reasonable man among them will pay a tax, with at least as great cheerfulness for stifling a civil war in its birth, as for carrying on a war in a foreign country. Had not our first supplies been effectual for crushing of our domes-

tic enemies, we should immediately have beheld the whole kingdom a scene of slaughter and desolation: whereas, if we had failed in our first attempts upon a distant nation, we might have repaired the losses of one campaign by the advantages of another, and after several victories gained over us, might still have kept the enemy from our gates.

As it was thus absolutely necessary to raise a sum that might enable the government to put a speedy stop to the rebellion, so could there be no method thought of raising such a sum more proper, than this of laying an additional tax of two shillings in the pound upon land.

In the first place: This tax has already been so often tried, that we know the exact produce of it, which, in any new project, is always very doubtful and uncertain. As we are thus acquainted with the produce of this tax; we find it is adequate to the services for which it is designed, and that the additional tax is proportioned to the supernumerary expence, which falls upon the kingdom this year by the unnatural rebellion, as it has been above stated.

In the next place: No other tax could have been thought of, upon which so much money would have been immediately advanced as was necessary in so critical a juncture, for pushing our successes against the rebels, and preventing the attempts of their friends and confederates, both at home and abroad. Nobody cares to make loans upon a new and untried project; whereas, men never fail to bring in their money upon a land-tax, when the premium, or interest allowed them, is suited to the hazard they run by such loans to the government. And here one cannot but bewail the misfortune of our country, when we consider, that the House of Commons had, last year, reduced this interest to four per cent. by which means there was a considerable saving to the nation; but that this year they have been forced to give six per cent. as well knowing the fatal consequences that might have en-

sued, had there not been an interest allowed, which would certainly encourage the lender to venture, in such a time of danger, what was indispensably necessary for the exigencies of the public.

Besides, this is a method for raising a sum of money, that, with the ordinary taxes, will, in all probability, defray the whole expence of the year: so that there is no burden laid upon our posterity, who have been sufficiently loaded by other means of raising money; nor any deficiency to be hereafter made up by ourselves; which has been our case in so many other subsidies.

To this we may add, that we have no example of any other tax, which, in its nature, would so particularly affect the enemies to his majesty's government. Multitudes of Papists and Nonjurors will be obliged to furnish a double proportion, out of their revenues, towards the clearing of that expence, which by their open and secret practices they have been instrumental in bringing upon their fellow subjects.

I shall only mention one consideration more; that no other tax is so likely to cease as this is, when there is no farther occasion for it. This tax is established by a house of commons, which, by virtue of an act of parliament passed a few years ago, must consist, for the most part, of landed men; so that a great share of the weight of it must necessarily fall upon the members of their own body. As this is an instance of their public spirit, so we may be sure they would not have exerted it, had there not been an absolute necessity; nor can we doubt, that for the same reasons, when this necessity ceases, they will take the first opportunity of easing themselves in this particular, as well as those whom they represent. It is a celebrated notion of a patriot, who signally distinguished himself for the liberties of his country, that a house of commons should never grant such subsidies as are easy to be raised, and give no pain to the people, lest the nation should acquiesce under a burden they did not

feel, and see it perpetuated without repining. Whether this notion might not be too refined, I shall not determine; but by what has been already said, I think we way promise ourselves, that this additional tax of two shillings in the pound will not be continued another year, because we may hope the rebellion will be entirely ended in this.

And here, I believe, it must be obvious to every one's reflection, that the rebellion might not have concluded so soon, had not this method been made use of for that end. A foreign potentate trembles at the thought of entering into a war with so wealthy an enemy as the British nation, when he finds the whole landed interest of the kingdom engaged to oppose him with their united force; and at all times ready to employ against him such a part of their revenues as shall be sufficient to baffle his designs upon their country: especially, when none can imagine, that he expects any encouragement from those whose fortunes are either lodged in the funds or employed in trade.

The wisdom, therefore, of the present House of Commons has, by this tax, not only enabled the king to subdue those of his own subjects, who have been actually in arms against him, but to divert any of his neighbours from the hopes of lending them a competent assistance.

No. 21. FRIDAY, MARCH 2.

Qualis in Eurotæ ripis, aut per juga Cynthi,
Exercet Diana choros; quam mille secutæ
Hinc atquæ hinc glomerantur Oreades: illa pharetram
Fert humero, gradiensque Deas supereminet omnes. VIRG.

IT is not easy for any one, who saw the magnificence of yesterday in the court of Great Britain, to turn his thoughts for some time after on any other subject. It

was a solemnity every way suited to the birth-day of a princess, who is the delight of our nation, and the glory of her sex. Homer tells us, that when the daughter of Jupiter presented herself among a crowd of goddesses, she was distinguished from the rest by her graceful stature, and known by her superior beauty, notwithstanding they were all beautiful. Such was the appearance of the Princess of Wales among our British ladies; or (to use a more solemn phrase) of 'the king's daughter among her honourable women. Her royal highness, in the midst of such a circle, raises in the beholder the idea of a fine picture, where (notwithstanding the diversity of pleasing objects that fill up the canvas) the principal figure immediately takes the eye, and fixes the attention.

When this excellent princess was yet in her father's court, she was so celebrated for the beauty of her person, and the accomplishments of her mind, that there was no prince in the empire, who had room for such an alliance, that was not ambitious of gaining her into his family, either as a daughter, or as a consort. He, who is now the chief of the crowned heads in Europe, and was then king of Spain, and heir to all the dominions of the house of Austria, sought her in marriage. Could her mind have been captivated with the glories of this world, she had them all laid before her; but she generously declined them, because she saw the acceptance of them was inconsistent with what she esteems more than all the glories of this world, the enjoyment of her religion. Providence, however, kept in store a reward for such an exalted virtue; and, by the secret methods of its wisdom, opened a way for her to become the greatest of her sex, among those who profess that faith to which she adhered with so much Christian magnanimity.

This, her illustrious conduct, might, in the eye of the world, have lost its merit, had so accomplished a prince as his royal highness declared his passion for the same alliance at that time; it would then have

been no wonder that all other proposals had been rejected. But it was the fame of this heroic constancy that determined his royal highness to desire in marriage a princess whose personal charms, which had before been so universally admired, were now become the least part of her character. We, of the British nation, have reason to rejoice, that such a proposal was made and accepted; and that her royal highness, with regard to these two successive treaties of marriage, showed as much prudence in her compliance with the one, as piety in her refusal of the other.

The princess was no sooner arrived at Hanover, than she improved the lustre of that court, which was before reckoned among the politest in Europe; and increased the satisfaction of that people, who were before looked upon as the happiest in the empire. She immediately became the darling of the Princess Sophia, who was acknowledged in all the courts of Europe the most accomplished woman of the age in which she lived, and who was not a little pleased with the conversation of one in whom she saw so lively an image of her own youth.

But I shall insist no longer on that reputation which her royal highness has acquired in other countries. We daily discover those admirable qualities for which she is so justly famed, and rejoice to see them exerted in our own country, where we ourselves are made happy by their influence. We are the more pleased to behold the throne of these kingdoms surrounded by a numerous and beautiful progeny, when we consider the virtues of those from whom they descend. Not only the features, but the mind of the parent is often copied out in the offspring. But the princess we are speaking of, takes the surest method of making her royal issue like herself, by instilling early into their minds all the principles of religion, virtue, and honour, and seasoning their tender years with all that knowledge which they are capable of receiving. What may we not hope from such an uncommon care in the edu-

cation of the children of Great Britain, who are directed by such precepts, and will be formed by such an example!

The conjugal virtues are so remarkable in her royal highness, as to deserve those just and generous returns of love and tenderness, for which the prince her husband is so universally celebrated.

But there is no part of her royal highness's character which we observe with greater pleasure, than that behaviour by which she has so much endeared herself to his majesty; though indeed we have no reason to be surprised at this mutual intercourse of duty and affection, when we consider so wise and virtuous a princess possessing, in the same sacred person, the kindest of fathers, and the best of kings. And here it is natural for us to congratulate our own good fortune, who see our sovereign blessed with a numerous issue, among whom are heirs male in two direct descents, which has not happened in the reign of any English king since the time of his majesty's great ancestor, Edward the Third, and is a felicity not enjoyed by the subjects of any other of the kings of Europe, who are his contemporaries. We are like men entertained with the view of a spacious landscape, where the eye passes over one pleasing prospect into another, till the sight is lost by degrees in a succession of delightful objects, and leaves us in the persuasion that there remain still more behind.

But if we regard her royal highness in that light, which diffuses the greatest glory around a human character, we shall find the Christian no less conspicuous than the princess. She is as eminent for a sincere piety in the practice of religion, as for an inviolable adherence to its principles. She is constant in her attendance on the daily offices of our church, and by her serious and devout comportment on these solemn occasions, gives an example that is very often too much wanted in courts.

Her religion is equally free from the weakness of

superstition, and the sourness of enthusiasm. It is not of that uncomfortable, melancholy nature which disappoints its own end, by appearing unamiable to those whom it would gain to its interests. It discovers itself in the genuine effects of Christianity, in affability, compassion, benevolence, evenness of mind, and all the offices of an active and universal charity.

As a cheerful temper is the necessary result of these virtues, so it shines out in all the parts of her conversation, and dissipates those apprehensions which naturally hang on the timorous or the modest, when they are admitted to the honour of her presence. There is none that does not listen with pleasure to a person in so high a station, who condescends to make herself thus agreeable by mirth without levity, and wit without ill-nature.

Her royal highness is, indeed, possessed of all those talents which make conversation either delightful or improving. As she has a fine taste of the elegant arts, and is skilled in several modern languages, her discourse is not confined to the ordinary subjects or forms of conversation, but can adapt itself with an uncommon grace to every occasion, and entertain the politest persons of different nations. I need not mention, what is observed by every one, that agreeable turn which appears in her sentiments upon the most ordinary affairs of life, and which is so suitable to the delicacy of her sex, the politeness of her education, and the splendor of her quality.

It would be vain to think of drawing into the compass of this paper, the many eminent virtues which adorn the character of this great princess; but, as it is one chief end of this undertaking to make the people sensible of the blessings which they enjoy under his majesty's reign, I could not but lay hold on this opportunity to speak of that which ought in justice to be reckoned among the greatest of them.

No. 22. MONDAY, MARCH 5.

Studiis rudis, sermone barbarus, impetu strenuus, manu promptus, cogitatione celer. VELL. PATERC.

FOR the honour of his majesty, and the safety of his government, we cannot but observe, that those who have appeared the greatest enemies to both, are of that rank of men, who are commonly distinguished by the title of Fox-hunters. As several of these have had no part of their education in cities, camps, or courts, it is doubtful whether they are of greater ornament or use to the nation in which they live. It would be an everlasting reproach to politics, should such men be able to overturn an establishment which has been formed by the wisest laws, and is supported by the ablest heads. The wrong notions and prejudices which cleave to many of these country gentlemen, who have always lived out of the way of being better informed, are not easy to be conceived by a person who has never conversed with them.

That I may give my readers an image of these rural statesmen, I shall, without farther preface, set down an account of a discourse I chanced to have with one of them some time ago. I was travelling towards one of the remote parts of England, when, about three o'clock in the afternoon, seeing a country gentleman trotting before me with a spaniel by his horse's side, I made up to him. Our conversation opened, as usual, upon the weather, in which we were very unanimous; having both agreed that it was too dry for the season of the year. My fellow traveller, upon this, observed to me, that there had been no good weather since the revolution. I was a little startled at so extraordinary a remark, but would not interrupt him till he proceeded to tell me of the fine weather they used to have in King Charles the Second's reign. I only answered, that I did not see how the badness of the weather could be the king's fault; and, without waiting for his

reply, asked him whose house it was we saw upon a rising ground at a little distance from us. He told me it belonged to an old fantastical cur, Mr. Such-a-one, 'You must have heard of him,' says he, 'he's one of the Rump.' I knew the gentleman's character upon hearing his name, but assured him that to my knowledge he was a good churchman: 'Ay!' says he with a kind of surprise, 'We were told in the country, that he spoke twice in the queen's time against taking off the duties upon French claret.' This naturally led us into the proceedings of late parliaments, upon which occasion he affirmed roundly, that there had not been one good law passed since King William's accession to the throne, except the act for preserving the game. I had a mind to see him out, and therefore did not care for contradicting him. 'Is it not hard,' says he, 'that honest gentlemen should be taken into custody of messengers to prevent them from acting according to their consciences? But,' says he, 'what can we expect when a parcel of factious sons of whores——' He was going on in great passion, but chanced to miss his dog, who was amusing himself about a bush, that grew at some distance behind us. We stood still till he had whistled him up; when he fell into a long panegyric upon his spaniel, who seemed indeed excellent in his kind: but I found the most remarkable adventure of his life was, that he had once like to have worried a dissenting teacher. The master could hardly sit on his horse for laughing all the while he was giving me the particulars of this story, which I found had mightily endeared his dog to him, and, as he himself told me, had made him a great favourite among all the honest gentlemen of the country. We were at length diverted from this piece of mirth by a post-boy, who winding his horn at us, my companion gave him two or three curses, and left the way clear for him. 'I fancy,' said I, 'that post brings news from Scotland. I shall long to see the next Gazette.' 'Sir,' says he, 'I make it a rule never to believe any of your

printed news. We never see, Sir, how things go, except now and then in Dyer's Letters, and I read that more for the style than the news. The man has a clever pen it must be owned. But is it not strange that we should be making war upon church of England men, with Dutch and Swiss soldiers, men of antimonarchical principles? these foreigners will never be loved in England, Sir; they have not that wit and good breeding that we have.' I must confess I did not expect to hear my new acquaintance value himself upon these qualifications, but, finding him such a critic upon foreigners, I asked him if he had ever travelled; he told me, he did not know what travelling was good for, but to teach a man to ride the great horse, to jabber French, and to talk against passive obedience: to which he added, that he scarce ever knew a traveller in his life who had not forsook his principles, and lost his hunting seat. 'For my part,' says he, 'I, and my father before me, have always been for passive obedience, and shall be always for opposing a prince who makes use of ministers that are of another opinion. But where do you intend to inn to night?' (for we were now come in sight of the next town) 'I can help you to a very good landlord, if you will go along with me. He is a lusty, jolly fellow, that lives well, at least three yards in the girt, and the best church of England man upon the road.' I had a curiosity to see this high-church inn-keeper, as well as to enjoy more of the conversation of my fellow-traveller, and therefore readily consented to set our horses together for that night. As we rode side by side, through the town, I was let into the characters of all the principal inhabitants whom we met in our way. One was a dog, another a whelp, another a cur, and another the son of a bitch, under which several denominations were comprehended all that voted on the Whig side in the last election of burgesses. As for those of his own party, he distinguished them by a nod of his head, and asking them how they did by their Christian names.

Upon our arrival at the inn, my companion fetched out the jolly landlord, who knew him by his whistle. Many endearments and private whispers passed between them; though it was easy to see, by the landlord's scratching his head, that things did not go to their wishes. The landlord had swelled his body to a prodigious size, and worked up his complexion to a standing crimson, by his zeal for the prosperity of the church, which he expressed every hour of the day, as his customers dropped in, by repeated bumpers. He had not time to go to church himself, but, as my friend told me in my ear, had headed a mob at the pulling down two or three meeting-houses. While supper was preparing, he enlarged upon the happiness of the neighbouring shire; 'For,' says he, 'there is scarce a Presbyterian in the whole country, except the bishop.' In short, I found by his discourse that he had learned a great deal of politics, but not one word of religion, from the parson of his parish; and, indeed, that he had scarce any other notion of religion, but that it consisted in hating Presbyterians. I had a remarkable instance of his notions in this particular. Upon seeing a poor decrepid old woman pass under the window where we sat, he desired me to take no notice of her; and afterwards informed me, that she was generally reputed a witch by the country people, but that, for his part, he was apt to believe she was a Presbyterian.

Supper was no sooner served in, than he took occasion, from a shoulder of mutton that lay before us, to cry up the plenty of England, which would be the happiest country in the world, provided we would live within ourselves. Upon which, he expatiated on the inconveniences of trade, that carried from us the commodities of our country, and made a parcel of upstarts as rich as men of the most ancient families of England. He then declared, frankly, that he had always been against all treaties and alliances with foreigners; 'Our wooden walls,' says he, 'are our security, and we may bid defiance to the whole world,

especially if they should attack us when the militia is out.' I ventured to reply, that I had as great an opinion of the English fleet as he had; but I could not see how they could be paid, and manned, and fitted out, unless we encouraged trade and navigation. He replied, with some vehemence, that he would undertake to prove trade would be the ruin of the English nation. I would fain have put him upon it; but he contented himself with affirming it more eagerly, to which he added two or three curses upon the London merchants, not forgetting the directors of the bank. After supper he asked me if I was an admirer of punch; and he immediately called for a sneaker. I took this occasion to insinuate the advantages of trade, by observing to him, that the water was the only native of England that could be made use of on this occasion: but that the lemons, the brandy, the sugar, and the nutmeg, were all foreigners. This put him into some confusion; but the landlord, who overheard me, brought him off, by affirming, that, for constant use, there was no liquor like a cup of English water, provided it had malt enough in it. My 'squire laughed heartily at the conceit, and made the landlord sit down with us. We sat pretty late over our punch; and, amidst a great deal of improving discourse, drank the healths of several persons in the country, whom I had never heard of, that, they both assured me, were the ablest statesmen in the nation; and of some Londoners whom they extolled to the skies for their wit, and who, I knew, passed in town for silly fellows. It being now midnight, and my friend perceiving by his almanac that the moon was up, he called for his horses, and took a sudden resolution to go to his house, which was at three miles distance from the town, after having bethought himself that he never slept well out of his own bed. He shook me very heartily by the hand at parting, and discovered a great air of satisfaction in his looks, that he had met with an opportunity of showing his parts, and left me a much wiser man than he found me.

No. 23. FRIDAY, MARCH 9.

Illis ira modum supra est, et sæpe venenum
Morsibus inspirant.——————— VIRG.

IN the wars of Europe which were waged among our forefathers, it was usual for the enemy, when there was a king in the field, to demand by a trumpet in what part of the camp he resided, that they might avoid firing upon the royal pavilion. Our party contests in England were heretofore managed with the same kind of decency and good breeding. The person of the prince was always looked upon as sacred; and whatever severe usage his friends or ministers met with, none presumed to direct their hostilities at their sovereign. The enemies of our present settlement are of such a coarse kind of make, and so equally void of loyalty and good manners, that they are grown scurrilous upon the royal family, and treat the most exalted characters with the most opprobrious language.

This petulance in conversation is particularly observed to prevail among some of that sex where it appears the most unbecoming and the most unnatural. Many of these act with the greater licentiousness, because they know they can act with the greater impunity. This consideration, indeed, engages the most generous and well-bred even of our she malecontents, to make no ill use of the indulgence of our lawgivers: and to discover in their debates at least the delicacy of the woman, if not the duty of the subject. But it is generally remarked, that every one of them, who is a shrew in domestic life, is now become a scold in politics. And as for those of the party, who are of a superior rank and unblemished virtue, it must be a melancholy reflection for them to consider that all the common women of the town are of their side: for which reason they ought to preserve a more than ordinary modesty in their satirical excursions, that their characters may not be liable to suspicion.

If there is not some method found out for allaying these heats and animosities among the fair sex, one does not know to what outrages they may proceed. I remember a hero in Scarron, who, finding himself opposed, by a mixed multitude of both sexes, with a great deal of virulent language, after having brought them to a submission, gave order (to keep them from doing farther mischief) that the men should be disarmed of their clubs, and that the women should have their nails pared. We are not yet reduced to the necessity of applying such violent remedies; but as we daily receive accounts of ladies battleing it on both sides, and that those who appear against the constitution make war upon their antagonists by many unfair practices and unwarrantable methods, I think it is very convenient there should be a cartel settled between them. If they have not agreed upon any thing of this nature among themselves, I would propose to them the following plan, in which I have sketched out several rules suited to the politest sex in one of the most civilised nations.

THAT, in every political rencounter between woman and woman, no weapon shall be made use of but the tongue.

That, in the course of the engagement, if either of the combatants, finding herself hard pressed by her adversary, shall proceed to personal reflections or discovery of secrets, they shall be parted by the standers by.

That, when both sides are drawn up in a full assembly, it shall not be lawful for above five of them to talk at the same time.

That, if any shall detract from a lady's character, (unless she be absent,) the said detractress shall be forthwith ordered to the lowest place of the room.

That none presume to speak disrespectfully of his majesty, or any of the royal family, on pain of three hours' silence.

That none be permitted to talk spitefully of the court, unless they can produce vouchers that they have been there.

That the making use of news, which goes about in whisper, unless the author be produced, or the fact well attested, shall be deemed fighting with white powder, and contrary to the laws of war.

That any one who produces libels or lampoons, shall be regarded in the same manner as one who shoots with poisoned bullets.

That when a lady is thoroughly convinced of the falsehood of any story she has related, she shall give her parole not to tell it for a certain truth that winter.

That when any matter of doubt arises, which cannot otherwise be decided, appeal shall be made to a toast, if there be any such in the company.

That no coquette, notwithstanding she can do it with a good air, shall be allowed to sigh for the danger of the church, or to shiver at the apprehensions of fanaticism.

That when a woman has talked an hour and a half, it shall be lawful to call her down to order.

As this civil discord among the sisterhood of Great Britain is likely to engage them in a long and lingering war, consisting altogether of drawn battles, it is the more necessary that there should be a cartel settled among them. Besides, as our English ladies are at present the greatest stateswomen in Europe, they will be in danger of making themselves the most unamiable part of their sex, if they continue to give a loose to intemperate language, and to a low kind of ribaldry, which is not used among the women of fashion in any other country.

Discretion and good nature have been always looked upon as the distinguishing ornaments of female conversation. The woman, 'whose price is above rubies,' has no particular in the character given of her by the wise man, more endearing, than that 'she

openeth her mouth with wisdom, and in her tongue is the law of kindness.' Besides, every fierce she-zealot should consider, that however any of the other sex may seem to applaud her as a partisan, there is none of them who would not be afraid of associating himself with her in any of the more private relations of life.

I shall only add, that there is no talent so pernicious as eloquence, to those who have it not under command: for which reason, women, who are so liberally gifted by nature in this particular, ought to study, with the greatest application, the rules of female oratory, delivered in that excellent treatise, entitled The Government of the Tongue. Had that author foreseen the political ferment which is now raised among the sex, he would probably have made his book larger by some chapters than it is at present: but what is wanting in that work, may, I hope, in some measure, be supplied by the above written cartel.

No. 24. MONDAY, MARCH 12.

Bellum importunum, cives, cum gente deorum,
Invictisque viris geritis——————— VIRG.

A PHYSICIAN makes use of various methods for the recovery of sick persons; and though some of them are painful, and all of them disagreeable, his patients are never angry at him, because they know he has nothing in view besides the restoring of them to a good state of health. I am forced to treat the disaffected part of his majesty's subjects in the same manner, and may therefore reasonably expect the same returns of good will. I propose nothing to myself but their happiness as the end of all my endeavours; and am forced to adapt different remedies to those different constitutions, which are to be found in such a distempered multitude. Some of them can see the unreasonable,

and some of them the ridiculous, side of wrong principles, and, according to the different frame of their minds, reject an opinion as it carries in it either the appearance of wickedness, or of danger, or of folly.

I have endeavoured to expose in these several lights the notions and practices of those who are the enemies to our present establishment. But there is a set of arguments, which I have not yet touched upon, and which often succeed, when all others fail. There are many who will not quit a project, though they find it pernicious or absurd: but will readily desist from it, when they are convinced it is impracticable. An attempt to subvert the present government is, God be thanked, of this nature. I shall therefore apply the considerations of this paper rather to the discretion than the virtue of our malecontents, who should act in the present juncture of affairs like experienced gamesters, that throw up their cards when they know the game is in the enemy's hand, without giving themselves any unnecessary vexation in playing it out.

In the reign of our two last British sovereigns, those who did not favour their interest might be ungenerous enough to act upon the prospect of a change, considering the precarious condition of their health, and their want of issue to succeed them. But at present we enjoy a king of a long-lived family, who is in the vigour of his age, and blessed with a numerous progeny. To this we may add his remarkable steadiness in adhering to those schemes which he has formed upon the maturest deliberation, and that submissive deference of his royal highness, both from duty and inclination, to all the measures of his royal father. Nor must we omit that personal valour so peculiar to his majesty and his illustrious house, which would be sufficient to vanquish, as we find it actually deters, both his foreign and domestic enemies.

This great prince is supported by the whole Protestant interest of Europe, and strengthened with a long range of alliances that reach from one end of the con-

tinent to the other. He has a great and powerful king for his son-in-law; and can himself command, when he pleases, the whole strength of an electorate in the empire. Such a combination of sovereigns puts one in mind of the apparition of gods which discouraged Æneas from opposing the will of heaven. When his eyes were cleared of that mortal cloud which hung upon them, he saw the several celestial deities acting in a confederacy against him, and immediately gave up a cause which was excluded from all possibility of success.

But it is the greatest happiness, as well as the greatest pleasure, of our sovereign, that his chief strength lies in his own kingdoms. Both the branches of our legislature espouse his cause and interest with a becoming duty and zeal. The most considerable and wealthy of his subjects are convinced, that the prosperity of our sovereign and his people are inseparable: and we are very well satisfied, that his majesty, if the necessity of affairs should require it, might find, among the most dutiful of his subjects, men celebrated for their military characters, above any of the age in which they live. There is no question but his majesty will be as generally valued and beloved in his British as he is in his German dominions, when he shall have time to make his royal virtues equally known among us. In the mean while we have the satisfaction to find, that his enemies have been only able to make ill impressions upon the low and ignorant rabble of the nation; and to put the dregs of the people into a ferment.

We have already seen how poor and contemptible a force has been raised by those who have dared to appear openly against his majesty, and how they were headed and encouraged by men whose sense of their guilt made them desperate in forming so rash an enterprise, and dispirited in the execution of it. But we have not seen that strength which would be exerted in the defence of his majesty, the Protestant religion, and

the British liberties, were the danger great enough to require it. Should the king be reduced to the necessity of setting up the royal standard, how many thousands would range themselves under it! what a concourse would there be of nobles and patriots! We should see men of another spirit than what has appeared among the enemies to our country, and such as would outshine the rebellious part of their fellow subjects as much in their gallantry as in their cause.

I shall not so much suspect the understandings of our adversaries, as to think it necessary to enforce these considerations, by putting them in mind of that fidelity and allegiance which is so visible in his majesty's fleet and army; or of many other particulars; which, in all human probability, will perpetuate our present form of government, and which may be suggested to them by their own private thoughts.

The party, indeed, that is opposite to our present happy settlement, seem to be driven out of the hopes of all human methods for carrying on their cause, and are therefore reduced to the poor comfort of prodigies and old women's fables. They begin to see armies in the clouds, when all upon the earth have forsaken them. Nay, I have been lately shown a written prophecy, that is handed among them with great secrecy, by which it appears their chief reliance at present is upon a Cheshire miller who was born with two thumbs upon one hand.

I have addressed this whole paper to the despair of our malecontents, not with a design to aggravate the pain of it, but to use it as a means of making them happy. Let them seriously consider the vexation and disquietude of mind that they are treasuring up for themselves, by struggling with a power which will be always too hard for them; and by converting his majesty's reign into their own misfortune, which every impartial man must look upon as the greatest blessing to his country. Let them extinguish those passions, which can only imbitter their lives to them, and deprive

them of their share in the happiness of the community. They may conclude that his majesty, in spite of any opposition they can form against him, will maintain his just authority over them; and whatever uneasiness they may give themselves, they can create none in him, excepting only because they prevent him from exerting equally his natural goodness and benevolence to every subject in his dominions.

No. 25. FRIDAY, MARCH 16.

Quid est sapientia? semper idem velle atque idem nolle. SENECA.

IF we may believe the observation which is made of us by foreigners, there is no nation in Europe so much given to change as the English. There are some who ascribe this to the fickleness of our climate; and others to the freedom of our government. From one, or both of these causes, their writers derive that variety of humours which appears among the people in general, and that inconsistency of character which is to be found in almost every particular person. But as a man should always be upon his guard against the vices to which he is most exposed, so we should take a more than ordinary care not to lie at the mercy of the weather in our moral conduct, nor to make a capricious use of that liberty which we enjoy by the happiness of our civil constitution.

This instability of temper ought, in a particular manner, to be checked, when it shows itself in political affairs, and disposes men to wander from one scheme of government to another: since such a fickleness of behaviour in public measures cannot but be attended with very fatal effects to our country.

In the first place, it hinders any great undertaking, which requires length of time for its accomplishment, from being brought to its due perfection. There is

not any instance in history which better confirms this observation, than that which is still fresh in every one's memory. We engaged in the late war with a design to reduce an exorbitant growth of power in the most dangerous enemy to Great Britain. We gained a long and wonderful series of victories, and had scarce any thing left to do, but to reap the fruits of them: when, on a sudden, our patience failed us; we grew tired of our undertaking; and received terms from those who were upon the point of giving us whatever we could have demanded of them.

This mutability of mind in the English makes the ancient friends of our nation very backward to engage with us in such alliances as are necessary for our mutual defence and security. It is a common notion among foreigners, that the English are good confederates in an enterprise which may be dispatched within a short compass of time; but that they are not to be depended upon in a work which cannot be finished without constancy and perseverance. Our late measures have so blemished our national credit in this particular, that those potentates, who are entered into treaties with his present majesty, have been solely encouraged to it by their confidence in his personal firmness and integrity.

I need not, after this, suggest to my reader the ignominy and reproach that falls upon a nation, which distinguishes itself among its neighbours by such a wavering and unsettled conduct.

This our inconsistency in the pursuit of schemes which have been thoroughly digested, has as bad an influence on our domestic as on our foreign affairs. We are told, that the famous Prince of Condé used to ask the English ambassador, upon the arrival of a mail, 'Who was secretary of state in England by that post?' as a piece of raillery upon the fickleness of our politics. But what has rendered this a misfortune to our country, is, that public ministers have no sooner made themselves masters of their business, than they

have been dismissed from their employments; and that this disgrace has befallen very many of them, not because they have deserved it, but because the people love to see new faces in high posts of honour.

It is a double misfortune to a nation, which is thus given to change, when they have a sovereign at the head of them, that is prone to fall in with all the turns and veerings of the people. Sallust, the gravest of all the Roman historians, who had formed his notions of regal authority from the manner in which he saw it exerted among the barbarous nations, makes the following remark: *Plerumque regiæ voluntates, uti vehementes, sic mobiles, sæpe ipsæ sibi adversæ.* "The wills of kings, as they are generally vehement, are likewise very fickle, and at different times opposite to themselves." Were there any colour for this general observation, how much does it redound to the honour of such princes who are exceptions to it!

The natural consequence of an unsteady government, is the perpetuating of strife and faction among a divided people. Whereas, a king, who persists in those schemes which he has laid, and has no other view in them but the good of his subjects, extinguishes all hopes of advancement in those who would grow great by an opposition to his measures, and insensibly unites the contending parties in their common interest.

Queen Elizabeth, who makes the greatest figure among our English sovereigns, was most eminently remarkable for that steadiness and uniformity which ran through all her actions, during that long and glorious reign. She kept up to her chosen motto in every part of her life; and never lost sight of those great ends, which she proposed to herself on her accession to the throne, the happiness of her people, and the strengthening of the Protestant interest. She often interposed her royal authority to break the cabals which were forming against her first ministers, who grew old, and died in those stations which they filled

with so great abilities. By this means she baffled the many attempts of her foreign and domestic enemies, and entirely broke the whole force and spirit of that party among her subjects, which was popishly affected, and which was not a little formidable in the beginning of her reign.

The frequent changes and alterations in public proceedings, the multiplicity of schemes introduced upon one another, with the variety of short-lived favourites, that prevailed in their several turns under the government of her successors, have, by degrees, broken us into those unhappy distinctions and parties, which have given so much uneasiness to our kings, and so often endangered the safety of their people.

I question not but every impartial reader hath been beforehand with me, in considering, on this occasion, the happiness of our country under the government of his present majesty; who is so deservedly famous for an inflexible adherence to those counsels which have a visible tendency to the public good, and to those persons who heartily concur with him in promoting these his generous designs.

A prince of this character will be dreaded by his enemies, and served with courage and zeal by his friends; and will either instruct us, by his example, to fix the unsteadiness of our politics, or, by his conduct, hinder it from doing us any prejudice.

Upon the whole, as there is no temper of mind more unmanly in a private person, nor more pernicious to the public in a member of the community, than that changeableness with which we are too justly branded by all our neighbours, it is to be hoped, that the sound part of the nation will give no farther occasion for this reproach, but continue steady to that happy establishment which has now taken place among us. And as obstinacy in prejudices, which are detrimental to our country, ought not to be mistaken for that virtuous resolution and firmness of mind which is necessary to our preservation, it is to be wished that the enemies

to our constitution would so far indulge themselves in this national humour, as to come into one change more, by falling in with that plan of government which at present they think fit to oppose. At least, we may expect they will be so wise as to show a legal obedience to the best of kings, who profess the duty of passive obedience to the worst.

No. 26. MONDAY, MARCH 19.

Bella viri pacemque gerant, queis bella gerenda. VIRG.

WHEN the Athenians had long contended against the power of Philip, he demanded of them to give up their orators, as well knowing their opposition would be soon at an end, if it were not irritated, from time to time, by these tongue-warriors. I have endavoured, for the same reason, to gain our female adversaries, and, by that means, to disarm the party of its principal strength. Let them give us up their women, and we know by experience how inconsidereable a resistance we are to expect from their men.

This sharp political humour has but lately prevailed in so great a measure, as it now does, among the beautiful part of our species. They used to employ themselves wholly in the scenes of a domestic life, and, provided a woman could keep her house in order, she never troubled herself about regulating the commonwealth. The eye of the mistress was wont to make her pewter shine, and to inspect every part of her household furniture as much as her looking-glass. But, at present, our discontented matrons are so conversant in matters of state, that they wholly neglect their private affairs: for we may always observe, that a gossip in politics is a slattern in her family. It is, indeed, a melancholy thing to see the disorders of a household that is under the conduct of an angry stateswoman,

who lays out all her thoughts upon the public, and is only attentive to find out miscarriages in the ministry. Several women of this turn are so earnest in contending for hereditary right, that they wholly neglect the education of their own sons and heirs; and are so taken up with their zeal for the church, that they cannot find time to teach their children their catechism. A lady who thus intrudes into the province of the men, was so astonishing a character among the old Romans, that, when Amæsia presented herself to speak before the senate, they looked upon it as a prodigy, and soon sent messengers to enquire of the oracle, what it might portend to the commonwealth.

It would be manifestly to the disadvantage of the British cause, should our pretty loyalists profess an indifference in state affairs, while their disaffected sisters are thus industrious to the prejudice of their country; and accordingly we have the satisfaction to find our she-associates are not idle upon this occasion. It is owing to the good principles of these his majesty's fair and faithful subjects, that our country-women appear no less amiable in the eyes of the male world, than they have done in former ages. For where a great number of flowers grow, the ground, at a distance, seems entirely covered with them, and we must walk into it, before we can distinguish the several weeds that spring up in such a beautiful mass of colours. Our great concern is, to find deformity can arise among so many charms, and that the most lovely parts of the creation can make themselves the most disagreeable. But it is an observation of the philosophers, that the best things may be corrupted into the worst; and the ancients did not scruple to affirm, that the furies and the graces were of the same sex.

As I should do the nation and themselves good service, if I could draw the ladies, who still hold out against his majesty, into the interest of our present establishment, I shall propose to their serious consideration, the several inconveniences which those among

them undergo, who have not yet surrendered to the government.

They should first reflect on the great sufferings and persecutions to which they expose themselves by the obstinacy of their behaviour. They lose their elections in every club where they are set up for toasts. They are obliged by their principles to stick a patch on the most unbecoming side of their foreheads. They forego the advantage of birth-day suits. They are insulted by the loyalty of claps and hisses every time they appear at a play. They receive no benefit from the army, and are never the better for all the young fellows that wear hats and feathers. They are forced to live in the country and feed their chickens; at the same time that they might show themselves at court, and appear in brocade, if they behaved themselves well. In short, what must go to the heart of every fine woman, they throw themselves quite out of the fashion.

The above-mentioned motive must have an influence upon the gay part of the sex; and as for those who are actuated by more sublime and moral principles, they should consider, that they cannot signalise themselves as malecontents, without breaking through all the amiable instincts and softer virtues, which are peculiarly ornamental to womankind. Their timorous, gentle, modest behaviour; their affability, meekness, good breeding, and many other beautiful dispositions of mind, must be sacrificed to a blind and furious zeal for they do not know what. A man is startled when he sees a pretty bosom heaving with such party rage, as is disagreeable even in that sex which is of a more coarse and rugged make. And yet such is our misfortune, that we sometimes see a pair of stays ready to burst with sedition; and hear the most masculine passions expressed in the sweetest voices. I have lately been told of a country gentlewoman, pretty much famed for this virility of behaviour in party disputes, who, upon venting her notions very freely in a strange place, was carried before an honest justice of

the peace. This prudent magistrate, observing her to be a large black woman, and finding by her discourse that she was no better than a rebel in a riding hood, began to suspect her for my Lord Nithisdale; till a stranger came to her rescue, who assured him, with tears in his eyes, that he was her husband.

In the next place, our British ladies may consider, that, by interesting themselves so zealously in the affairs of the public, they are engaged, without any necessity, in the crimes which are often committed even by the best of parties, and which they are naturally exempted from by the privilege of their sex. The worst character a female could formerly arrive at, was, of being an ill woman; but by their present conduct, she may likewise deserve the character of an ill subject. They come in for their share of political guilt, and have found a way to make themselves much greater criminals than their mothers before them.

I have great hopes that these motives, when they are assisted by their own reflections, will incline the fair ones, of the adverse party, to come over to the national interest, in which their own is so highly concerned; especially, if they consider, that by these superfluous employments, which they take upon them as partizans, they do not only dip themselves in an unnecessary guilt, but are obnoxious to a grief and anguish of mind, which doth not properly fall within their lot. And here I would advise every one of these exasperated ladies, who indulge that opprobrious eloquence which is so much in fashion, to reflect on Esop's fable of the viper. 'This little animal,' says the old moralist, 'chancing to meet with a file, began to lick it with her tongue till the blood came; which gave her a very silly satisfaction, as imagining the blood came from the file, notwithstanding all the smart was in her own tongue.

No. 27. FRIDAY, MARCH 23.

———*Dii visa secundent.* LUC.

IT is an old observation, that a time of peace is always a time of prodigies; for, as our news-writers must adorn their papers with that which the critics call *the marvellous*, they are forced, in a dead calm of affairs, to ransack every element for proper amusements, and either to astonish their readers, from time to time, with a strange and wonderful sight, or be content to lose their custom. The sea is generally filled with monsters, when there are no fleets upon it, mount Ætna immediately began to rage upon the extinction of the rebellion: and woe to the people of Catanea, if the peace continues; for they are sure to be shaken every week with earthquakes, till they are relieved by the siege of some other great town in Europe. The air has likewise contributed its quota of prodigies. We had a blazing star by the last mail from Genoa; and, in the present dearth of battles, have been very opportunely entertained, by persons of undoubted credit, with a civil war in the clouds, where our sharp-sighted malecontents discovered many objects invisible to an eye that is dimmed by Whig principles.

I question not but this paper will fall in with the present humour, since it contains a very remarkable vision of a Highland seer, who is famous among the mountains, and known by the name of Second-sighted Sawney. Had he been able to write, we might probably have seen this vision sooner in print; for it happened to him very early in the late hard winter; and is transmitted to me by a student at Glasgow, who took the whole relation from him, and stuck close to the facts, though he has delivered them in his own style.

"SAWNEY was descended of an ancient family, very much renowned for their skill in prognostics. Most

of his ancestors were second-sighted, and his mother but narrowly escaped being burnt for a witch. As he was going out one morning very early to steal a sheep, he was seized on the sudden with a fit of second-sight. The face of the whole country about him was changed in the twinkling of an eye, and presented him with a wide prospect of new scenes and objects, which he had never seen till that day.

"He discovered, at a great distance from him, a large fabric, which cast such a glistering light about it, that it looked like a huge rock of diamond. Upon the top of it was planted a standard, streaming in a strong northern wind, and embroidered with a mixture of thistles and flower-de-luces. As he was amusing himself with this strange sight, he heard a bagpipe at some distance behind him, and, turning about, saw a general, who seemed very much animated with the sound of it, marching towards him at the head of a numerous army. He learnt, upon enquiry, that they were making a procession to the structure which stood before him, and which he found was the Temple of Rebellion. He immediately struck in with them; but described this march to the temple with so much horror, that he shivered every joint all the while he spoke of it. They were forced to clamber over so many rocks, and to tread upon the brink of so many precipices, that they were very often in danger of their lives. Sawney declared, that, for his own part, he walked in fear of his neck every step he took. Upon their coming within a few furlongs of the temple, they passed through a very thick grove, consecrated to a deity who was known by the name of Treason. They here dispersed themselves into abundance of labyrinths and covered walks, which led to the temple. The path was so very slippery, the shade so exceeding gloomy, and the whole wood so full of echoes, that they were forced to march with the greatest wariness, circumspection, and silence. They, at length, arrived at the great gate, which was the principal avenue

to that magnificent fabric. Sawney stood some time at the entrance to observe the splendor of the building, and was not a little entertained with a prodigious number of statues, which were planted up and down in a spacious court that lay before it; but, upon examining it more nicely, he found the whole fabric, which made such a glittering appearance, and seemed impregnable, was composed of ice, and that the several statues, which seemed at a distance to be made of the whitest marble, were nothing else but so many figures in snow. The front of the temple was very curiously adorned with stars and garters, ducal coronets, generals' staffs, and many other emblems of honour wrought in the most beautiful frost work. After having stood at gaze some time before this great gate, he discovered on it an inscription, signifying it to be the *gate of perjury*. There was erected near it a great colossus in snow, that had two faces, and was dressed like a Jesuit, with one of its hands upon a book, and the other grasping a dagger. Upon entering into the court, he took a particular survey of several of the figures. There was Sedition with a trumpet in her hand, and Rapine in the garb of a Highlander. Ambition, Envy, Disgrace, Poverty, and Disappointment, were all of them represented under their proper emblems. Among other statues, he observed that of Rumour whispering an idiot in the ear, who was the representative of Credulity; and Faction, embracing with her hundred arms, an old-fashioned figure in a steeple-crowned hat, that was designed to express a cunning old gipsey, called Passive Obedience. Zeal too had a place among the rest, with a bandage over her eyes, though one would not have expected to have seen her represented in snow. But the most remarkable object in this court yard, was a huge tree that grew up before the porch of the temple, and was of the same kind with that which Virgil tells us flourished at the entrance of the infernal regions; for it bore nothing but dreams, which hung in clusters under every

leaf of it. The travellers refreshed themselves in the shade of this tree, before they entered the Temple of Rebellion, and after their frights and fatigues, received great comfort in the fruit which fell from it. At length the gates of the temple flew open, and the crowd rushed into it. In the centre of it was a grim idol, with a sword in the right hand, and a firebrand in the left. The fore part of the pedestal was curiously embossed with a triumph, while the back part, that lay more out of sight, was filled with gibbets and axes. This dreadful idol is worshipped, like several of old, with human sacrifices, and his votaries were consulting among themselves, how to gratify him with hecatombs; when, on a sudden, they were surprised with the alarm of a great light, which appeared in the southern part of the heavens, and made its progress directly towards them. This light appeared as a great mass of flame, or rather glory, like that of the sun in its strength. There were three figures in the midst of it, who were known by their several hieroglyphics, to be Religion, Loyalty, and Valour. The last had a graceful air, a blooming countenance, and a star upon his breast, which shot forth several pointed beams of a peculiar lustre. The glory which encompassed them, covered the place, and darted its rays with so much strength, that the whole fabric, and all its ornaments, began to melt. The several emblems of honour, which were wrought on the front in the brittle materials above-mentioned, trickled away under the first impressions of the heat. In short, the thaw was so violent, that the temple and statues ran off in a sudden torrent, and the whole winter-piece was dissolved. The covered walks were laid open by the light which shone through every part of them, and the dream-tree withered like the famous gourd that was smitten by the noon-day sun. As for the votaries, they left the place with the greatest precipitation, and dispersed themselves by flight into a thousand different paths among the mountains."

No. 28. MONDAY, MARCH 26.

——————Incendia lumen
Præbebant, aliquisque malo fuit usus in illo. OVID. MET.

SIR Francis Bacon, in his dedication before his History of Henry the Seventh, observes, that peaceable times are the best to live in, though not so proper to furnish materials for a writer: as hilly countries afford the most entertaining prospects, though a man would chuse to travel through a plain one. To this we may add, that the times, which are full of disorders and tumults, are likewise the fullest of instruction. History, indeed, furnishes us with very distinct accounts of factions, conspiracies, civil wars, and rebellions, with the fatal consequences that attend them: but they do not make such deep and lasting impressions on our minds, as events of the same nature, to which we have ourselves been witnesses, and in which we, or our friends and acquaintance, have been sufferers. As adversity makes a man wise in his private affairs, civil calamities give him prudence and circumspection in his public conduct.

The miseries of the civil war under the reign of King Charles the First, and the consequences which ensued upon them, did, for many years, deter the inhabitants of our island from the thoughts of engaging anew in such desperate undertakings; and convinced them, by fatal experience, that nothing could be so pernicious to the English, and so opposite to the genius of the people, as the subversion of monarchy. In the like manner we may hope that the great expences brought upon the nation by the present rebellion; the sufferings of innocent people, who have lived in that place, which was the scene of it; with that dreadful prospect of ruin and confusion which must have followed its success; will secure us from the like attempts for the future, and fix his majesty upon the throne of Great

Britain; especially when those who are prompted to such wicked practices reflect upon the punishments to which the criminals have exposed themselves, and the miseries in which they have involved their relations, friends, and families.

It will be likewise worth their while to consider, how such tumults and riots, as have been encouraged by many, who, we may hope, did not propose to themselves such fatal consequences, lead to a civil war: and how naturally that seditious kind of conversation, which many seem to think consistent with their religion and morality, ends in an open rebellion. I question not but the more virtuous and considerate parts of our malecontents are now stung with a very just remorse, for this their manner of proceeding, which has so visibly tended to the destruction of their friends, and the sufferings of their country. This may, at the same time, prove an instructive lesson to the boldest and bravest among the disaffected, not to build any hopes upon the talkative zealots of their party; who have shown, by their whole behaviour, that their hearts are equally filled with treason and cowardice. An army of trumpeters would give as great a strength to a cause, as this confederacy of tongue-warriors; who, like those military musicians, content themselves with animating their friends to battle, and run out of the engagement upon the first onset.

But one of the most useful maxims we can learn from the present rebellion, is, that nothing can be more contemptible and insignificant, than the scum of a people, when they are instigated against a king, who is supported by the two branches of the legislature. A mob may pull down a meeting-house, but will never be able to overturn a government, which has a courageous and wise prince at the head of it, and one who is zealously assisted by the great council of the nation, that best know the value of him. The authority of the lords and commons of Great Britain, in conjunction with that of our sovereign, is not to be controuled

by a tumultuary rabble. It is big with fleets and armies, can fortify itself with what laws it shall judge proper for its own defence, can command the wealth of the kingdom for the security of the people, and engage the whole Protestant interest of Europe in so good and just a cause. A disorderly multitude, contending with the body of the legislature, is like a man in a fit under the conduct of one in the fulness of his health and strength. Such a one is sure to be overruled in a little time, though he deals about his blows, and exerts himself in the most furious convulsions, while the distemper is upon him.

We may farther learn, from the course of the present rebellion, who, among the foreign states in our neighbourhood, are the true and natural friends of Great Britain, if we observe which of them gave us their assistance in reducing our country to a state of peace and tranquillity; and which of them used their endeavours to heighten our confusions, and plunge us into all the evils of a civil war. I shall only take notice, under this head, that, in former ages, it was the constant policy of France to raise and cherish intestine feuds and discords in the isle of Great Britain, that we might either fall a prey into their hands, or that they might prosecute their designs upon the continent with less interruption. Innumerable instances of this nature occur in history. The most remarkable one was that in the reign of King Charles the First. Though that prince was married to a daughter of France, and was personally beloved and esteemed in the French court, it is well known that they abetted both parties in the civil war, and always furnished supplies to the weaker side, lest there should be an end put to those fatal divisions.

We might also observe that this rebellion has been a means of discovering to his majesty, how much he may depend upon the professions and principles of the several parties among his own subjects; who are those persons that have espoused his interests with zeal or

indifference; and who among them are influenced to their allegiance by places, duty, or affection. But as these, and several other considerations, are obvious to the thoughts of every reader, I shall conclude, with observing how naturally many of those, who distinguish themselves by the name of the High Church, unite themselves to the cause of popery; since it is manifest that all the Protestants concerned in the rebellion, were such as gloried in this distinction.

It would be very unjust to charge all who have ranged themselves under this new denomination, as if they had done it with a design to favour the interests of popery. But it is certain, that many of them, who at their first setting out, were most averse to the doctrines of the church of Rome, have, by the cunning of our adversaries, been inspired with such an unreasonable aversion to their Protestant brethren, and taught to think so favourably of the Roman Catholic principles, (not to mention the endeavours that have been used to reconcile the doctrines of the two churches, which are in themselves as opposite as light and darkness) that they have been drawn over insensibly into its interests. It is no wonder, therefore, that so many of these deluded zealots have been engaged in a cause, which they at first abhorred, and have wished or acted for the success of an enterprise, that might have ended in the extirpation of the Protestant religion in this kingdom, and in all Europe. In short, they are like the Syrians, who were first smitten with blindness, and unknowingly led out of their way into the capital of their enemy's country; insomuch that the text tells us, 'When they opened their eyes, they found themselves in the midst of Samaria.'

No. 29. FRIDAY, MARCH 30.

Dis te minorem quod geris, imperas.
Hinc omne principium, huc refer exitum.
Dii multa neglecti dederunt
Hesperiæ mala luctuosæ. HOR.

THIS being a day in which the thoughts of our countrymen are, or ought to be, employed on serious subjects, I shall take the opportunity of that disposition of mind in my readers, to recommend to them the practice of those religious and moral virtues, without which all policy is vain, and the best cause deprived of its greatest ornament and support.

Common sense, as well as the experience of all ages, teaches us, that no government can flourish which doth not encourage and propagate religion and morality among all its particular members. It was an observation of the ancient Romans, that their empire had not more increased by the strength of their arms, than by the sanctity of their manners: and Cicero, who seems to have been better versed than any of them, both in the theory and the practice of politics, makes it a doubt whether it were possible for a community to exist that had not a prevailing mixture of piety in its constitution. Justice, temperance, humility, and almost every other moral virtue, do not only derive the blessings of Providence upon those who exercise them, but are the natural means for acquiring the public prosperity. Besides, religious motives and instincts are so busy in the heart of every reasonable creature, that a man, who would hope to govern a society without any regard to these principles, is as much to be contemned for his folly, as to be detested for his impiety.

To this we may add, that the world is never sunk into such a state of degeneracy, but they pay a natural veneration to men of virtue; and rejoice to see themselves conducted by those, who act under the awe of a

Supreme Being, and who think themselves accountable, for all their proceedings, to the great Judge and Superintendent of human affairs.

Those of our fellow subjects, who are sensible of the happiness they enjoy in his majesty's accession to the throne, are obliged, by all the duties of gratitude, to adore that Providence which has so signally interposed in our behalf, by clearing a way to the Protestant succession through such difficulties as seemed insuperable; by detecting the conspiracies which have been formed against it; and, by many wonderful events, weakening the hands, and baffling the attempts, of all his majesty's enemies, both foreign and domestic.

The party, who distinguish themselves by their zeal for the present establisment, should be careful, in a particular manner, to discover, in their whole conduct, such a reverence for religion, as may show how groundless that reproach is which is cast upon them by their enemies, of being averse to our national worship. While others engross to themselves the name of *the church*, and, in a manner, excommunicate the best part of their fellow subjects; let us show ourselves the genuine sons of it, by practising the doctrines which it teaches. The advantage will be visibly on our side, if we stick to its essentials; while they triumph in that empty denomination which they bestow upon themselves. Too many of them are already dipped in the guilt of perjury and sedition; and as we remain unblemished in these particulars, let us endeavour to excel them in all the other parts of religion, and we shall quickly find, that a regular morality is, in its own nature, more popular, as well as more meritorious, than an intemperate zeal.

We have likewise, in the present times of confusion and disorder, an opportunity of showing our abhorrence of several principles which have been ascribed to us by the malice of our enemies. A disaffection to kings and kingly government, with a proneness to rebellion, have been often very unjustly charged on that

party which goes by the name of Whigs. Our steady and continued adherence to his majesty and the present happy settlement, will the most effectually confute this calumny. Our adversaries, who know very well how odious commonwealth principles are to the English nation, have inverted the very sense of words and things, rather than not continue to brand us with this imaginary guilt: for with some of these men, at present, loyalty to our king is republicanism, and rebellion passive obedience.

It has been an old objection to the principles of the Whigs, that several of their leaders, who have been zealous for redressing the grievances of government, have not behaved themselves better than the Tories in domestic scenes of life; but, at the same time, have been public patriots and private oppressors. This objection, were it true, has no weight in it, since the misbehaviour of particular persons does not at all affect their cause, and since a man may act laudably, in some respects, who does not so in others. However, it were to be wished, that men would not give occasion even to such invectives; but, at the same time, they consult the happiness of the whole, that they would promote it to their utmost in all their private dealings among those who lie more immediately within their influence. In the mean while I must observe, that this reproach, which may be often met with both in print and conversation, tends, in reality, to the honour of the Whigs, as it supposes that a greater regard to justice and humanity is to be expected from them, than from those of the opposite party: and, it is certain, we cannot better recommend our principles, than by such actions as are their natural and genuine fruits.

Were we thus careful to guard ourselves, in a particular manner, against these groundless imputations of our enemies, and to rise above them as much in our morality as in our politics, our cause would be always as flourishing as it is just. It is certain, that our notions have a more natural tendency to such a practice,

as we espouse the Protestant interest in opposition to that of popery, which is so far from advancing morality by its doctrines, that it has weakened, or entirely subverted, many of the duties even of natural religion.

I shall conclude, with recommending one virtue more to the friends of the present establishment, wherein the Whigs have been remarkably deficient; which is a general unanimity and concurrence in the pursuit of such measures as are necessary for the well-being of their country. As it is a laudable freedom of thought which unshackles their minds from the poor and narrow prejudices of education, and opens their eyes to a more extensive view of the public good; the same freedom of thought disposes several of them to the embracing of particular schemes and maxims, and to a certain singularity of opinion, which proves highly prejudicial to their cause; especially when they are encouraged in them by a vain breath of popularity, or by the artificial praises which are bestowed on them by the opposite party. This temper of mind, though the effect of a noble principle, very often betrays their friends, and brings into power the most pernicious and implacable of their enemies. In cases of this nature, it is the duty of an honest and prudent man, to sacrifice a doubtful opinion to the concurring judgment of those whom he believes to be well intentioned to their country, and who have better opportunities of looking into all its most complicated interests. An honest party of men, acting with unanimity, are of infinitely greater consequence than the same party aiming at the same end by different views: as a large diamond is of a thousand times greater value whilst it remains entire, than when it is cut into a multitude of smaller stones, notwithstanding they may each of them be very curiously set, and are all of the same water.

No. 30. MONDAY, APRIL 2.

——— *I, verbis virtutem illude superbis.* VIRG.

As I was some years ago engaged in conversation with a fashionable French Abbé, upon a subject which the people of that kingdom love to start in discourse, the comparative greatness of the two nations; he asked me, 'How many souls I thought there might be in London?' I replied, being willing to do my country all the honour I fairly could, that there were several who computed them at near a million: but not finding that surprise I expected in his countenance, I returned the question upon him, how many he thought there might be in Paris? To which he answered, with a certain grimace of coldness and indifference, 'About ten or twelve millions.'

It would, indeed, be incredible to a man who has never been in France, should one relate the extravagant notion they entertain of themselves, and the mean opinion they have of their neighbours. There are certainly (notwithstanding the visible decay of learning and taste, which has appeared among them of late years) many particular persons in that country, who are eminent in the highest degree for their good sense, as well as for their knowledge in all the arts and sciences. But I believe every one, who is acquainted with them, will allow, that the people, in general fall far short of those, who border upon them, in strength and solidity of understanding. One would, therefore, no more wonder to see the most shallow nation of Europe the most vain, than to find the most empty fellows, in every distinct nation, more conceited and censorious than the rest of their countrymen. Prejudice and self-sufficiency naturally proceed from inexperience of the world, and ignorance of mankind. As it requires but very small abilities to discover the imperfections of another, we find that none are more apt to

turn their neighbours into ridicule, than those who are the most ridiculous in their own private conduct.

Those among the French, who have seen nothing but their own country, can scarce bring themselves to believe, that a nation, which lies never so little north of them, is not full of Goths and Vandals. Nay, those among them, who travel into foreign parts, are so prejudiced in favour of their own imaginary politeness, that they are apt to look upon every thing as barbarous in proportion as it deviates from what they find at home. No less a man than an ambassador of France, being in conversation with our king of glorious memory, and willing to encourage his majesty, told him, that he talked like a Frenchman. The king smiled at the encomium which was given him, and only replied, 'Sir, I am sure you do.' An eminent writer of the last age was so offended at this kind of insolence, which showed itself very plentifully in one of their travellers, who gave an account of England, that he vindicated the honour of his country, in a book full of just satire and ingenuity. I need not acquaint my reader, that I mean Bishop Sprat's answer to Sorbiere.

Since I am upon this head, I cannot forbear mentioning some profound remarks that I have been lately shown in a French book, the author of which lived, it seems, some time in England. 'The English,' says this curious traveller, 'very much delight in pudding. This is the favourite dish, not only of the clergy, but of the people in general. Provided there be a pudding upon the table, no matter what are the other dishes; they are sure to make a feast. They think themselves so happy when they have a pudding before them, that if any one would tell a friend he is arrived in a lucky juncture, the ordinary salutation is, I am glad to see you; you are come in pudding-time.'

One cannot have the heart to be angry at this judicious observer, notwithstanding he has treated us like a race of Hottentots, because he only taxes us with our inordinate love of pudding, which, it must be confessed,

is not so elegant a dish as frog and sallad. Every one who has been at Paris, knows that *un gros milord Anglois* is a frequent jest upon the French stage; as if corpulence was a proper subject for satire, or a man of honour could help his being fat, who eats suitable to his quality.

It would be endless to recount the invectives which are to be met with among the French historians, and even in Mezeray himself, against the manners of our countrymen. Their authors, in other kinds of writing are likewise very liberal in characters of the same nature. I cannot forbear mentioning the learned Monsieur Patin in particular; who tells us in so many words, 'That the English are a people whom he naturally abhors:' and, in another place, 'That he looks upon the English, among the several nations of men, as he does upon wolves among the several species of beasts.' A British writer would be very justly charged with want of politeness, who, in return to his civility, should look upon the French as that part of mankind which answers to a species in the brute creation, whom we call in English by the name of monkey.

If the French load us with these indignities, we may observe, for our comfort, that they give the rest of their borderers no better quarter. If we are a dull, heavy, phlegmatic people, we are, it seems, no worse than our neighbours. As an instance, I shall set down at large a remarkable passage in a famous book, entitled Chevræana, written many years ago by the celebrated Monsieur Chevreau; after having advertised my reader, that the Duchess of Hanover, and the Princess Elizabeth of Bohemia, who are mentioned in it, were the late excellent Princess Sophia and her sister.

'*Tilenus pour un Allemand, parle et ecrit bien François, dit Scaliger: Gretzer a bien de l'esprit pour un Allemand, dit le Cardinal du Perron: et le P. Bouhours met en question, si un Allemand peut-être bel esprit? On ne doit juger ni bien ni mal d'une nation par un particulier, ni d'un particulier par sa nation. Il y a des*

Allemands, comme des François, qui n'ont point d'esprit: des Allemands, qui on sceû plus d'Hebreu, plus de Grec, que Scaliger et le Cardinal du Perron. J'honore fort le P. Bouhours, qui a du merite; mais j'ose dire, que la France n'a point de plus bel esprit que Madame la Duchesse de Hanovre d'aujourd'hui, ni de personne plus solidement savante en philosophie que l'étoit Madame la Princesse Elizabeth de Boheme, sa sœur: et je ne crois pas que l'on refuse le même titre à beaucoup d'academiciens d'Allemagne, dont les ouvrages meriteroient bien d'être traduits. Il y a d'autres princesses en Allemagne, qui ont infiniment de l'esprit. Les François disent c'est un Allemand, pour exprimer un homme pesant, brutal: et les Allemands, comme les Italiens, c'est un François, pour dire un fou et un etourdi. C'est aller trop loin: comme le Prince de Salé dit de Ruyter, il est honnête homme, c'est bien dommage qu'il soit Chrétien.' Chevræana, tom. I.

"Tilenus, says Scaliger, speaks and writes well for a German. Gretzer has a great deal of wit for a German, says Cardinal Perron. And Father Bouhours makes it a question, whether a German can be a wit? One ought not to judge well or ill of a nation from a particular person, nor of a particular person from his nation. There are Germans, as there are French, who have no wit; and Germans who are better skilled in Greek and Hebrew than either Scaliger or the Cardinal du Perron. I have a great honour for Father Bouhours, who is a man of merit; but, will be bold to say, that there is not in all France, a person of more wit than the present Duchess of Hanover; nor more thoroughly knowing in philosophy, than was the late Princess Elizabeth of Bohemia, her sister; and I believe none can refuse the same title to many academicians in Germany, whose works very well deserve to be translated into our tongue. There are other princesses in Germany, who have also an infinite deal of wit. The French say of a man, that he is a German, when they would signify that he is dull and heavy;

and the Germans, as well as the Italians, when they would call a man a hair-brained coxcomb, say, he is a Frenchman. This is going too far, and is like the Governor of Sallee's saying of De Ruyter, the Dutch admiral, "He is an honest man, 'tis a great pity he is a Christian."

Having already run my paper out to its usual length, I have not room for many reflections on that which is the subject of it. The last cited author has been beforehand with me in its proper moral. I shall only add to it, that there has been an unaccountable disposition among the English of late years, to fetch the fashion from the French, not only in their dress and behaviour, but even in their judgments and opinions of mankind. It would however be reasonable for us, if we concur with them in their contempt of other neighbouring nations, that we should likewise regard ourselves under the same view in which they are wont to place us. The representations they make of us, are as of a nation the least favoured by them; and, as these are agreeable to the natural aversion they have for us, are more disadvantageous than the pictures they have drawn of any other people in Europe.

No. 31. FRIDAY, APRIL 6.

Omnes homines, P. C. qui de rebus dubiis consultant, ab odio, amicitia, ira, atque misericordia vacuos esse decet. CÆSAR APUD SALLUST.

I HAVE purposely avoided, during the whole course of this paper, to speak any thing concerning the treatment which is due to such persons as have been concerned in the late rebellion, because I would not seem to irritate justice against those who are under the prosecution of the law, nor incense any of my readers against unhappy though guilty men. But when we find the proceedings of our government, in this parti-

cular, traduced and misrepresented, it is the duty of every good subject to set them in their proper light.

I am the more prompted to this undertaking by a pamphlet, entitled, 'An argument to prove the affections of the people of England to be the best security of the government; humbly offered to the consideration of the patrons of severity, and applied to the present juncture of affairs.' Had the whole scope of the author been answerable to his title, he would have only undertaken to prove what every man in his wits is already convinced of. But the drift of the pamphlet is to stir up our compassion towards the rebels, and our indignation against the government. The author, who knew that such a design as this could not be carried on without a great deal of artifice and sophistry, has puzzled and perplexed his cause, by throwing his thoughts together in such a studied confusion, that upon this account, if any, his pamphlet is, as the party have represented it, unanswerable.

The famous Monsieur Bayle compares the answering of an immethodical author to the hunting of a duck: when you have him full in your sight, and fancy yourself within reach of him, he gives you the slip, and becomes invisible. His argument is lost in such a variety of matter, that you must catch it where you can, as it rises and disappears in the several parts of his discourse.

The writer of this pamphlet could, doubtless, have ranged his thoughts in much better order, if he had pleased: but he knew very well, that error is not to be advanced by perspicuity. In order, therefore, to answer this pamphlet, I must reduce the substance of it under proper heads; and disembroil the thoughts of the author, since he did not think fit to do it himself.

In the first place I shall observe, that the terms which the author makes use of are loose, general, and undefined, as will be shown in the sequel of this paper; and, what less becomes a fair reasoner, he puts wrong and invidious names on every thing, to colour a false

way of arguing. He allows that 'the rebels indisputably merit to be severely chastised; that they deserve it according to law; and that if they are punished, they have none to thank but themselves,' (p. 7.) How can a man, after such a concession, make use sometimes of the word *cruelty*, but generally of *revenge*, when he pleads against the exercise of what, according to his own notion, is at the most but rigid justice? Or, why are such executions, which, according to his own opinion, are legal, so often to be called *violences* and *slaughters?* Not to mention the appellations given to those who do not agree with him in his opinion for clemency, as the *blood-thirsty*, the *political butchers*, *state chirurgeons*, and the like.

But I shall now speak of that point, which is the great and reigning fallacy of the pamphlet, and runs more or less through every paragraph. His whole argument turns upon this single consideration; Whether the king should exert mercy or justice towards those who have openly appeared in the present rebellion? By mercy he means a general pardon, by justice a general punishment: so that he supposes no other method practicable in this juncture, than either the forgiving all, or the executing all. Thus he puts the question, 'Whether it be the interest of the prince to destroy the rebels by fire, sword, or gibbet?' (p. 4.) And, speaking of the zealots for the government, he tells us, 'They think no remedy so good, as to make clear work; and that they declare for the utter extirpation of all who are its enemies in the most minute circumstances: as if amputation were the sole remedy these political butchers could find out for the distempers of a state; or that they thought the only way to make the top flourish, were to lop off the under branches.' (p. 5.) He then speaks of the coffee-house politicians, and the casuists in red coats; 'who,' he tells us, 'are for the utmost rigour that their laws of war or laws of convenience can inspire them with,' (p. 5.) Again, 'It is represented,' says he, 'that the

rebels deserve the highest punishment the laws can inflict,' (p. 7.) And afterwards tells us, 'The question is, whether the government shall show mercy, or take a reverend divine's advice, to slay man and woman, infant and suckling?' (p. 8.) Thus again he tells us, 'The friends to severe counsels allege, that the government ought not to be moved by compassion; and that the law should have its course, (p. 9.) And in another place puts these words in their mouths, 'He may still retain their affection, and yet let the laws have their course in punishing the guilty,' (p. 18.) He goes upon the same supposition in the following passages: 'It is impracticable in so general a corruption, to destroy *all* who are infected; and unless you destroy *all*, you do nothing to the purpose,' (p. 10.) 'Shall our rightful king show himself less the true father of his people, and afford his pardon to *none* of those people, who, like King Lear to his daughters, had so great a confidence in his virtue as to give him all,' (p. 25.) I shall only add, that the concluding paragraph, which is worked up with so much artificial horror, goes upon a supposition answerable to the whole tenor of the pamphlet; and implies, that *the impeached lords* were to be executed without exception or discrimination.

Thus we see what is the author's idea of that justice against which all his arguments are levelled. If, in the next place, we consider the nature of that clemency which he recommends, we find it to be no less universal and unrestrained.

He declares for a 'general act of indemnity,' (p. 20.) and tells us, 'It is the sense of every dispassionate man of the kingdom, that the rebels may, and ought to be pardoned,' (p. 19.) 'One popular act,' says he, 'would even yet retrieve all,' (p. 21.) He declares himself not 'over-fond of the doctrines of making examples of traitors,' (ibid.) And that 'the way to prevent things from being brought to an extremity, is to

deal mildly with those unfortunate gentlemen engaged in the rebellion.'

The reader may now see in how fallacious a manner this writer has stated the controversy: he supposes there are but two methods of treating the rebels; that is, by cutting off every one of them to a man, or pardoning every one of them without distinction. Now, if there be a third method between these two extremes, which is on all accounts more eligible than either of them, it is certain that the whole course of his argumentation comes to nothing. Every man of the plainest understanding will easily conclude, that, in the case before us, as in most others, we ought to avoid both extremes; that to destroy every rebel would be an excessive severity, and to forgive every one of them an unreasonable weakness. The proper method of proceeding is, that which the author has purposely omitted, namely, to temper justice with mercy; and, according to the different circumstances that aggravate or alleviate the guilt of the offenders, to restrain the force of the laws, or to let them take their proper course. Punishments are necessary to show there is justice in a government, and pardons to show there is mercy; and both together convince the people, that our constitution, under a good administration, does not only make a difference between the guilty and the innocent, but even, among the guilty, between such as are more or less criminal.

This middle method, which has always been practised by wise and good governors, has hitherto been made use of by our sovereign. If, indeed, a stranger, and one who is altogether unacquainted with his majesty's conduct, should read this pamphlet, he would conclude that every person engaged in the rebellion was to die *by the sword, the halter, or the ax;* nay, that their friends and abettors were involved in the same fate. Would it be possible for him to imagine, that of the several thousands openly taken in arms, and liable to death by the laws of their country, not above forty

have yet suffered? how would he be surprised to hear, that, notwithstanding his majesty's troops have been victorious in every engagement, more of his friends have lost their lives in this rebellion, than of his traitorous subjects; though we add to those who have died by the hand of justice, those of them who fell in battle? and yet we find a more popular compassion endeavoured to be raised for the deaths of the guilty, who have brought such calamities on their country, than for the innocent who perished in the defence of it.

This middle method of proceeding, which has been pursued by his majesty, and is wilfully overlooked by the author, best answers the ends of government; which is to maintain the safety of the public by rewards and punishments. It is also incumbent on a governor, according to the received dictates of religion: which instructs us, 'that he beareth not the sword in vain; but ought to be a terror to evil-doers, and a praise to them that do well.' It is likewise in a particular manner the duty of a British king, who obliges himself by his coronation oath to execute *justice in mercy*, that is, to mix them in his administration, and not to exercise either of them to the total exclusion of the other.

But if we consider the arguments which this author gives for clemency, from the good effects it would produce, we shall find, that they hold true only when applied to such a mercy as serves rather to mitigate than exclude justice. The excellence of that unlimited clemency, which the author contends for, is recommended by the following arguments.

First, That it endears a prince to his people. This he descants on in several parts of his book. 'Clemency will endear his person to the nation; and then they will neither have the power nor will to disturb him,' (p. 8.) 'Was there ever a cruel prince, that was not hated by his subjects?' (p. 24.) 'A merciful, good-natured disposition is of all others the most amiable quality, and in princes always attended with a popular love,' (p. 18.)

It is certain, that such a popular love will always rise towards a good prince, who exercises such a mercy as I have before described, which is consistent with the safety of the constitution, and the good of his kingdom. But if it be thrown away at random, it loses its virtue, lessens the esteem and authority of a prince, and cannot long recommend him, even to the weakest of his subjects, who will find all the effects of cruelty in such an ill-grounded compassion. It was a famous saying of William Rufus, and is quoted to his honour by historians: 'Whosoever spares perjured men, robbers, plunderers, and traitors, deprives all good men of their peace and quietness, and lays a foundation of innumerable mischiefs to the virtuous and innocent.'

Another argument for unlimited clemency, is, that it shows a courageous temper: 'Clemency is likewise an argument of fearlessness; whereas cruelty not only betrays a weak, abject, depraved spirit, but also is for the most part a certain sign of cowardice,' (p. 19.) —'He had a truly great soul, and such will always disdain the coward's virtue, which is fear; and the consequence of it, which is revenge,' (p. 27.) This panegyric on clemency, when it is governed by reason, is likewise very right; but it may so happen, that the putting of laws in execution against traitors to their country, may be the argument of fearlessness, when our governors are told that they dare not do it; and such methods may be made use of to extort pardons as would make it look like cowardice to grant them. In this last case the author should have remembered his own words, that 'then only mercy is meritorious when it is voluntary, and not extorted by the necessity of affairs,' (p. 13.) Besides, the author should have considered, that another argument which he makes use of for his clemency, are the resentments that may arise from the execution of a rebel: an argument adapted to a cowardly, not a fearless temper. This he infers from the disposition of 'the friends, well-wishers, or associates of the sufferers,' (p. 4.) 'Re-

sentment will inflame some; in others compassion will, by degrees, rise into resentment. This will naturally beget a disposition to overturn what they dislike, and then there will want only a fair opportunity,' (p. 11.) This argument, like most of the others, pleads equally for malefactors of all kinds, whom the government can never bring to justice, without disobliging their friends, well-wishers, or associates. But, I believe, if the author would converse with any friend, well-wisher, or associate of these sufferers, he would find them rather deterred from their practices by their sufferings, than disposed to rise in a new rebellion to revenge them. A government must be in a very weak and melancholy condition, that is not armed with a sufficient power for its own defence against the resentment of its enemies, and is afraid of being overturned, if it does justice on those who attempt it. But I am afraid the main reason why these friends, well-wishers, and associates are against punishing any of the rebels, is that which must be an argument with every wise governor for doing justice upon some of them; namely, that it is a likely means to come at the bottom of this conspiracy, and to detect those who have been the private abettors of it, and who are still at work in the same design; if we give credit to the suggestions of our malecontents themselves, who labour to make us believe that there is still life in this wicked project.

I am wonderfully surprised to see another argument made use of for a general pardon, which might have been urged more properly for a general execution. The words are these; 'The generality will never be brought to believe, but that those who suffer only for treason have very hard measure, nor can you, with all your severity, undeceive them of their error.' If the generality of the English have such a favourable opinion of treason, nothing can so well cure them of an error so fatal to their country, as the punishment of those who are guilty of it. It is evident, that a general impunity would confirm them in such an opinion:

for the vulgar will never be brought to believe, that there is a crime where they see no penalty. As it is certain no error can be more destructive to the very being of government than this, a proper remedy ought to be applied to it: and I would ask this author, whether upon this occasion, 'the doctrine of making examples of traitors' be not very seasonable; though he declares himself 'not over fond of it.' The way to awaken men's minds to the sense of this guilt, is to let them see, by the sufferings of some who have incurred it, how heinous a crime it is in the eye of the law.

The foregoing answer may be applied likewise to another argument of the same nature. 'If the faction be as numerous as is pretended; if the spirit has spread itself over the whole kingdom; if it has mixed with the mass of the people; then certainly all bloody measures will but whet men the more for revenge.' If justice inflicted on a few of the most flagrant criminals, with mercy extended to the multitude, may be called *bloody measures*, they are without doubt absolutely necessary, in case the spirit of faction be thus spread among the mass of the people; who will readily conclude, that if open rebellion goes unpunished, every degree of faction which leads to it must be altogether innocent.

I am come now to another argument for pardoning all the rebels, which is, that it would inspire them all with gratitude, and reduce them to their allegiance. 'It is truly heroic to overcome the hearts of ones enemies; and when it is compassed, the undertaking is truly politic,' (p. 8.) 'He has now a fair opportunity of conquering more enemies by one act of clemency, than the most successful general will be able to do in many campaigns,' (p. 9.) 'Are there not infinite numbers who would become most dutiful upon any fair invitation, upon the least appearance of grace?' (p. 13.) 'Which of the rebels could be ungrateful enough to resist or abuse goodness exemplified in practice, as well as extolled in theory?' (p. 20.) Has

not his majesty then shown the least appearance of grace in that generous forgiveness which he has already extended to such great numbers of his rebellious subjects, who must have died by the laws of their country, had not his mercy interposed in their behalf? But if the author means (as he doth through this whole pamphlet by the like expressions) a universal forgiveness, no unprejudiced man can be of his opinion, that it would have had this good effect. We may see how little the conversion of rebels is to be depended on, when we observe that several of the leaders in this rebellion were men who had been pardoned for practices of the same nature: and that most of those who have suffered, have avowed their perseverance in their rebellious principles, when they spoke their minds at the place of execution, notwithstanding their professions to the contrary while they solicited forgiveness. Besides, were pardon extended indifferently to all, which of them would think himself under any particular obligation? Whereas, by that prudent discrimination which his majesty has made between the offenders of different degrees, he naturally obliges those whom he has considered with so much tenderness, and distinguished as the most proper objects of mercy. In short, those who are pardoned would not have known the value of grace, if none had felt the effects of justice.

I must not omit another reason which the author makes use of against punishments; 'Because,' he says, 'those very means, or the apprehensions of them, have brought things to the pass in which they are, and consequently will reduce them from bad to worse,' (p. 10.) And afterwards, 'The growth of disaffection is in a great measure owing to the groundless jealousies men entertained of the present administration, as if they were to expect nothing but cruelty under it.' If our author would have spoken out, and have applied these effects to the real cause, he could ascribe this change of affections among the people to nothing else but the

change of the ministry: for we find that a great many persons lost their loyalty with their places; and that their friends have ever since made use of the most base methods to infuse those groundless discontents into the minds of the common people, which have brought so many of them to the brink of destruction, and proved so detrimental to their fellow subjects. However, this proceeding has shown how dangerous it would have been for his majesty to have continued in their places of trust, a set of men, some of whom have since actually joined with the Pretender to his crown: while others may be justly suspected never to have been faithful to him in their hearts, or, at least, whose principles are precarious, and visibly conducted by their interest. In a word, if the removal of these persons from their posts has produced such popular commotions, the continuance of them might have produced something, much more fatal to their king and country, and have brought about that revolution, which has now been in vain attempted. The condition of a British king would be very poor indeed, should a party of his subjects threaten him with a rebellion upon his bringing malefactors to justice, or upon his refusing to employ those whom he dares not trust.

I shall only mention another argument against the punishment of any of the rebels, whose executions he represents as very shocking to the people; because they are their 'countrymen,' (p. 12.) And again, 'The quality of the sufferers, their alliances, their characters, their being Englishmen, with a thousand other circumstances, will contribute to breed more ill blood than all the state chirurgeons can possibly let out,' (p. 12.) The impeached lords likewise, in the last paragraph of the pamphlet, are recommended to our pity, because they are our *countrymen*. By this way of reasoning, no man, that is a gentleman, or born within the three seas, should be subject to capital punishment. Besides, who can be guilty of rebellion

that are not our *countrymen?* As for the endearing name of Englishmen, which he bestows upon every one of the criminals, he should consider, that a man deservedly cuts himself off from the affections as well as the privileges of that community, which he endeavours to subvert.

These are the several arguments which appear in different forms and expressions through this whole pamphlet, and under which every one that is urged in it may be reduced. There is indeed another set of them, derived from the example and authority of great persons, which the author produces in favour of his own scheme. These are William the Conqueror, Henry the Fourth of France, our late King William, King Solomon, and the Pretender. If a man were disposed to draw arguments for severity out of history, how many instances might one find of it among the greatest princes of every nation? but as different princes may act very laudably by different methods in different conjunctures, I cannot think this a conclusive way of reasoning. However, let us examine this set of arguments, and we shall find them no less defective than those above-mentioned.

'One of the greatest of our English monarchs,' says our author, 'was William the Conqueror; and he was the greater, because he put to death only one person of quality that we read of, and him after repeated treacheries; yet he was a foreigner, had power sufficient, and did not want provocations to have been more bloody,' (p. 27.) This person of quality was the Earl Waltheof, who, being overtaken with wine, engaged in a conspiracy against this monarch, but repenting of it the next morning, repaired to the king, who was then in Normandy, and discovered the whole matter. Notwithstanding which, he was beheaded upon the defeat of the conspiracy, for having but thus far tampered in it. And as for the rest of the conspirators, who rose in an actual rebellion, the king used them with the utmost rigour; he cut off the hands of

some, put out the eyes of others, some were hanged upon gibbets, and those who fared the best, were sent into banishment. There are indeed the most dreadful examples of severity in this reign: though it must be confessed, that, after the manner of those times, the nobility generally escaped with their lives, though multitudes of them were punished with banishment, perpetual imprisonment, forfeitures, and other great severities: while the poor people, who had been deluded by these their ringleaders, were executed with the utmost rigour. A partiality which I believe no commoner of England will ever think to be either just or reasonable.

The next instance is Henry the Fourth of France, 'who,' says our author, 'so handsomely expressed his tenderness for his people, when, at signing the treaty of Vervins, he said, That, by one dash of his pen, he had overcome more enemies, than he could ever be able to do with his sword.' Would not an ordinary reader think that this treaty of Vervins was a treaty between Henry the Fourth and a party of his subjects? for, otherwise, how can it have a place in the present argument? But, instead of that, it was a treaty between France and Spain; so that the speech expressed an equal tenderness to the Spaniards and French; as multitudes of either nation must have fallen in that war, had it continued longer. As for this king's treatment of conspirators, (though he is quoted thrice in the pamphlet as an example of clemency,) you have an eminent instance of it in his behaviour to the Mareschal de Biron, who had been his old faithful servant, and had contributed more than any one to his advancement to the throne. This mareschal, upon some discontent, was entered into a conspiracy against his master, and refusing to open the whole secret to the king, he was sent to the Bastile, and there beheaded, notwithstanding he sought for mercy with great importunities, and in the most moving manner. There are other instances in this king's reign, who, notwith-

standing, was remarkable for his clemency, of rebels and conspirators, who were hanged, beheaded, or broken alive on the wheel.

The late King William was not disturbed by any rebellion from those who had once submitted to him. But we know he treated the persons concerned in the assassination-plot as so horrid a conspiracy deserved. As for the saying which this author imputes to that monarch, it being a piece of secret history, one doth not know when it was spoken, or what it alluded to, unless the author had been more particular in the account of it.

The author proceeds in the next place to no less an authority, than that of Solomon: 'Among all the general observations of the wisest princes we know of, I think there is none holds more universally than, mercy and truth preserve a king, and his throne is established in mercy,' (p. 18.) If we compare the different sayings of this wise king, which relate to the conduct of princes, we cannot question but that he means by this mercy, that kind of it, which is consistent with reason and government, and by which we hope to see his majesty's throne established. But our author should consider that the same wise man has said in another place, that, 'An evil man seeketh rebellion, therefore a cruel messenger should be sent against him.' Accordingly his practice was agreeable to his proverb: no prince having ever given a greater testimony of his abhorrence to undertakings of this treasonable nature. For he dispatched such a cruel messenger as is here mentioned to those who had been engaged in a rebellion many years before he himself was on the throne, and even to his elder brother, upon the bare suspicion that he was projecting so wicked an enterprise.

How the example of the Pretender came into this argument, I am at a loss to find out. 'The Pretender declared a general pardon to all: and shall our rightful king show himself less the true father of his people, and afford his pardon to none, &c.' (p. 25.) The Pretender's general pardon was to a people who were

not in his power; and had he ever reduced them under it, it was only promised to such as immediately joined with him for the recovery of what he called his right. It was such a general pardon as would have been consistent with the execution of more than nine parts in ten of the kingdom.

There is but one more historical argument, which is drawn from King Philip's treatment of the Catalans. 'I think it would not be unseasonable for some men to recollect what their own notions were of the treatment of the Catalans; how many declamations were made on the barbarity used towards them by King Philip, &c.' (p. 29.) If the author remembers, these declamations, as he calls them, were not made so much on the barbarity used towards them by King Philip as on the barbarity used towards them by the English government. King Philip might have some colour for treating them as rebels, but we ought to have regarded them as allies; and were obliged, by all the ties of honour, conscience, and public faith, to have sheltered them from those sufferings which were brought upon them by a firm and inviolable adherence to our interest. However, none can draw into a parallel the cruelties which have been afflicted on that unhappy people, with those few instances of severity which our government has been obliged to exert towards the British rebels. I say, no man would make such a parallel, unless his mind be so blinded with passion and prejudice, as to assert, in the language of this pamphlet, 'that no instances can be produced of the least lenity under the present administration, from the hour it commenced to this day,' (p. 20.) with other astonishing reflections of the same nature, which are contradicted by such innumerable matters of fact, that it would be an affront to a reader's understanding to endeavour to confute them. But to return to the Catalans: 'During the whole course of the war,' says the author, 'which ever of them submitted to discretion, were received to mercy,' (p. 22.) This is so far

from being truly related, that, in the beginning of the war, they were executed without mercy. But when, in conjunction with their allies, they became superior to King Philip's party in strength, and extended their conquests up to the very gates of Madrid, it cannot be supposed the Spanish court would be so infatuated as to persist in their first severities, against an enemy that could make such terrible reprisals. However, when this reason of state ceased, how dreadful was the havoc made among this brave, but unhappy people! The whole kingdom, without any distinction to the many thousands of its innocent inhabitants, was stripped of its immunities, and reduced to a state of slavery. Barcelona was filled with executions; and all the patriots of their ancient liberties either beheaded, stowed in dungeons, or condemned to work in the mines of America.

God be thanked, we have a king who punishes with reluctancy, and is averse to such cruelties as were used among the Catalans, as much as to those practised on the persons concerned in Monmouth's rebellion. Our author indeed condemns these western assizes in King James's reign, (p. 26.) And it would be well if all those who still adhere to the cause of that unfortunate king, and are clamorous at the proceedings of his present majesty, would remember, that notwithstanding that rebellion fell very much short of this both in the number and strength of the rebels, and had no tendency either to destroy the national religion, to introduce an arbitrary government, or to subject us to a foreign power; not only the chief of the rebels was beheaded, but even a lady, who had only harboured one of the offenders in her house, was in her extreme old age put to the same kind of death: that about two hundred and thirty were hanged, drawn, and quartered, and their limbs dispersed through several parts of the country, and set up as spectacles of terror to their fellow subjects. It would be too tedious a work to run through the numberless fines, imprisonments, cor-

poral punishments, and transportations, which were then likewise practised as wholesome severities.

We have now seen how fallaciously the author has stated the cause he has undertaken, by supposing that nothing but unlimited mercy, or unlimited punishment, are the methods that can be made use of in our present treatment of the rebels: that he has omitted the middle way of proceeding between these two extremes: that this middle way is the method in which his majesty, like all other wise and good kings, has chosen to proceed: that it is agreeable to the nature of government, religion, and our British constitution; and that every argument which the author has produced from reason and example, would have been a true one, had it been urged for that restrained clemency which his majesty has exercised; but is a false one, when applied to such a general, undistinguishing mercy as the author would recommend.

Having thus answered that which is the main drift and design of this pamphlet, I shall touch upon those other parts of it, which are interwoven with the arguments, to put men out of humour with the present government.

And here we may observe, that it is our author's method to suppose matters of fact which are not in being, and afterwards to descant upon them. As he is very sensible that the cause will not bear the test of reason, he has, indeed, every where chosen rather topics for declamation than argument. Thus he entertains us with a laboured invective against a standing army. But what has this to do in the present case? I suppose he would not advise his majesty to disband his forces while there is an army of rebels in his dominions. I cannot imagine he would think the affections of the people of England a security of the government in such a juncture, were it not, at the same time, defended with a sufficient body of troops. No prince has ever given a greater instance of his inclinations to rule without a standing army, if we consider, that, upon

the very first news of the defeat of the rebels, he declared to both Houses of Parliament, that he had put an immediate stop to the levies which he had begun to raise at their request, and that he would not make use of the power which they had intrusted him with, unless any new preparations of the enemy should make it necessary for our defence. This speech was received with the greatest gratitude by both houses; and it is said, that in the House of Commons a very candid and honourable gentleman (who generally votes with the minority) declared, that he had not heard so gracious a speech from the throne for many years last past.

In another place, he supposes that the government has not endeavoured to gain the applause of the vulgar, by doing something for the church; and very gravely makes excuses for this their pretended neglect. What greater instances could his majesty have given of his love to the church of England, than those he has exhibited by his most solemn declarations; by his daily example, and by his promotions of the most eminent among the clergy, to such vacancies as have happened in his reign? To which we must add, for the honour of his government in this particular, that it has done more for the advantage of the clergy, than those, who are the most zealous for their interest, could have expected, in so short a time; which will farther appear, if we reflect upon the valuable and royal donative to one of our universities, and the provision made for those who are to officiate in the fifty new churches. His majesty is, indeed, a prince of too much magnanimity and truth, to make use of the name of the church for drawing his people into any thing that may be prejudicial to them; for what our author says, to this purpose, redounds as much to the honour of the present administration, as to the disgrace of others. 'Nay, I wish, with all my soul, they had stooped a little *ad captum vulgi*, to take in those shallow fluttering hearts, which are to be caught by any thing baited with the name of *Church*.' P. 11.

Again; the author asks, 'Whether terror is to become the only national principle?' with other questions of the same nature: and, in several parts of his book, harangues very plentifully against such a notion. Where he talks in general upon this topic, there is no question but every Whig and Tory in the kingdom perfectly agrees with him in what he says. But if he would insinuate, as he seems to do in several places, that there should be no impressions of awe upon the mind of a subject, and that a government should not create terror in those who are disposed to do ill, as well as encourage those that do their duty: in short, if he is for an entire exclusion of that principle of fear which is supposed to have some influence in every law, he opposes himself to the form of every government in the world, and to the common sense of mankind.

The artifice of this author in starting objections to the friends of the government, and the foolish answers which he supposes they return to them, is so very visible, that every one sees they are designed rather to divert his reader, than to instruct him.

I have now examined this whole pamphlet, which, indeed, is written with a great deal of art, and as much argument as the cause would bear; and, after having stated the true notion of clemency, mercy, compassion, good-nature, humanity, or whatever else it may be called, so far as it is consistent with wisdom, and the good of mankind, or, in other words, so far as it is a moral virtue, I shall readily concur with the author in the highest panegyrics that he has bestowed upon it. As likewise, I heartily join with him in every thing he has said against justice, if it includes, as his pamphlet supposes, the extirpation of every criminal, and is not exercised with a much greater mixture of clemency than rigour. Mercy, in the true sense of the word, is that virtue by which a prince approaches nearest to him whom he represents: and whilst he is neither remiss nor extreme to animadvert upon those who of-

fend him, that logic will hold true of him which is applied to the great Judge of all the Earth; 'With thee there is mercy, therefore shalt thou be feared.'

No. 32. MONDAY, APRIL 9.

Heu miseræ cives! non hostem, inimicaque castra
Argivum; vestras spes uritis——— VIRG.

I QUESTION not but the British ladies are very well pleased with the compliment I have paid them in the course of my papers, by regarding them, not only as the most amiable, but as the most important part of our community. They ought, indeed, to resent the treatment they have met with from other authors, who have never troubled their heads about them, but addressed all their arguments to the male half of their fellow subjects; and take it for granted, that if they could bring these into their measures, the females would of course follow their political mates. The arguments they have made use of, are like Hudibras's spur, which he applied to one side of his horse, as not doubting but the other would keep pace with it. These writers seem to have regarded the fair-sex but as the garniture of a nation; and when they consider them as parts of the commonwealth, it is only as they are of use to the consumption of our manufacture. 'Could we persuade our British women,' says one of our eminent merchants in a letter to his friend in the country upon the subject of commerce, 'to clothe themselves in the comely apparel which might be made out of the wool of their own country; and, instead of coffee, tea, and chocolate, to delight in those wholesome and palatable liquors which may be extracted from the British simples; they would be of great advantage to trade, and therein to the public weal.'

It is now, however, become necessary to treat our

women as members of the body politic; since it is visible that great numbers of them have of late eloped from their allegiance, and that they do not believe themselves obliged to draw with us, as yoke-fellows, in the constitution. They will judge for themselves; look into the state of the nation with their own eyes; and be no longer led blindfold by a male legislature. A friend of mine was lately complaining to me, that his wife had turned off one of the best cook-maids in England, because the wench had said something to her fellow-servants, which seemed to favour the suspension of the Habeas Corpus act.

When errors and prejudices are thus spread among the sex, it is the hardest thing in the world to root them out. Arguments, which are the only proper means for it, are of little use: they have a very short answer to all reasonings that turn against them, 'Make us believe that, if you can;' which is in Latin, if I may, upon this occasion, be allowed the pedantry of a quotation, *non persuadebis, etiamsi persuaseris.* I could not but smile at a young university disputant, who was complaining the other day of the unreasonableness of a lady with whom he was engaged in a point of controversy. Being left alone with her, he took the opportunity of pursuing an argument which had been before started in discourse, and put it to her in a syllogism: upon which, as he informed us, with some heat, she granted him both the major and the minor, but denied him the conclusion.

The best method, therefore, that can be made use of with these polemical ladies, who are much more easy to be refuted than silenced, is to show them the ridiculous side of their cause, and to make them laugh at their own politics. It is a kind of ill manners to offer objections to a fine woman; and a man would be out of countenance that should gain the superiority in such a contest. A coquette logician may be rallied, but not contradicted. Those who would make use of solid arguments and strong reasonings to a reader or hearer

of so delicate a turn, would be like that foolish people, whom Ælian speaks of, that worshipped a fly, and sacrificed an ox to it.

The truth of it is, a man must be of a very disputatious temper, that enters into state controversies with any of the fair-sex. If the malignant be not beautiful, she cannot do much mischief; and if she is, her arguments will be so enforced by the charms of her person, that her antagonist may be in danger of betraying his own cause. Milton puts this confession into the mouth of our father Adam; who, though he asserts his superiority of reason in his debates with the mother of mankind, adds,

> ——————Yet when I approach
> Her loveliness, so absolute she seems,
> And in herself complete; so well to know
> Her own, that what she wills to do or say,
> Seems wisest, virtuousest, discreetest, best:
> All higher knowledge in her presence falls
> Degraded, wisdom in discourse with her
> Loses, discountenanced, and like folly shews;
> Authority and reason on her wait———

If there is such a native loveliness in the sex, as to make them victorious even when they are in the wrong, how resistless is their power when they are on the side of truth! And, indeed, it is a peculiar good fortune to the government, that our fair malecontents are so much overmatched in beauty, as well as number, by those who are loyal to their king, and friends to their country.

Every paper, which I have hitherto addressed to our beautiful incendiaries, hath been filled with considerations of a different kind; by which means I have taken care that those, who are enemies to the sex, or to myself, may not accuse me of tautology, or pretend that I attack them with their own weapon. For this reason I shall here lay together a new set of remarks, and observe the several artifices by which the enemies to our establishment do raise such unaccountable passions and prejudices in the minds of our discontented females.

In the first place, it is usual, among the most cunning of our adversaries, to represent all the rebels as very handsome men. If the name of a traitor be mentioned, they are very particular in describing his person; and when they are not able to extenuate his treason, commend his shape. This has so good an effect in one of our female audiences, that they represent to themselves a thousand poor, tall, innocent, fresh-coloured young gentlemen; who are dispersed among the several prisons of Great Britain; and extend their generous compassion towards a multitude of agreeable fellows that never were in being.

Another artifice is, to instil jealousies into their minds, of designs upon the anvil to retrench the privileges of the sex. Some represent the Whigs as enemies to Flanders lace; others had spread a report, that in the late act of parliament, for four shillings in the pound upon land, there would be inserted a clause for raising a tax upon pin-money. That the ladies may be the better upon their guard against suggestions of this nature, I shall beg leave to put them in mind of the story of Papirius, the son of a Roman senator. This young gentleman, after having been present in public debates, was usually teazed by his mother to inform her of what had passed. In order to deliver himself from this importunity, he told her one day, upon his return from the senate-house, that there had been a motion made for a decree to allow every man two wives. The good lady said nothing; but managed matters so well among the Roman matrons, that the next day they met together in a body before the senate-house, and presented a petition to the fathers against so unreasonable a law. This groundless credulity raised so much raillery upon the petitioners, that we do not find the ladies offered to direct the lawgivers of their country ever after.

There has been another method lately made use of, which has been practised with extraordinary success; I mean the spreading abroad reports of prodigies,

which has wonderfully gratified the curiosity, as well as the hopes of our fair malignants. Their managers turn water into blood for them; frighten them with sea-monsters; make them see armies in the air; and give them their word, the more to ingratiate themselves with them, that they signify nothing less than future slaughter and desolation. The disloyal part of the sex immediately hug themselves at the news of the bloody fountain; look upon these fish as their friends; have great expectations from the clouds; and are very angry with you, if you think they do not all portend ruin to their country.

Secret history and scandal have always had their allurements; and I have, in other discourses, shown the great advantage that is made of them in the present ferment among the fair ones.

But the master engine, to overturn the minds of the female world, is the 'danger of the church.' I am not so uncharitable as to think there is any thing in an observation made by several of the Whigs, that there is scarce a woman in England who is troubled with the vapours, but is, more or less, affected with this cry: or, to remark with others, that it is not uttered in any part of the nation with so much bitterness of tongue and heart, as in the districts of Drury-lane. On the contrary, I believe there are many devout and honourable women who are deluded in this point by the artifice of designing men. To these, therefore, I would apply myself, in a more serious manner, and desire them to consider how that laudable piety, which is natural to the sex, is apt to degenerate into a groundless and furious zeal, when it is not kept within the bounds of charity and reason. Female zeal, though proceeding from so good a principle, has been infinitely detrimental to society, and to religion itself. If we may believe the French historians, it often put a stop to the proceedings of their kings, which might have ended in a reformation. For, upon their breaking with the pope, the queens frequently interposed, and, by their

importunities, reconciled them to the usurpations of the church of Rome. Nay, it was this vicious zeal which gave a remarkable check to the first progress of Christianity, as we find it recorded by a sacred historian in the following passage, which I shall leave to the consideration of my female readers. 'But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised a persecution against Paul and Barnabas, and expelled them out of their coasts.'

No. 33. FRIDAY, APRIL 13.

Nulli adversus magistratus ac reges gratiores sunt: nec immerito; nullis enim plus præstant quam quibus frui tranquillo otio licet. Itaque hi, quibus ad propositum bene vivendi confert securitas publica, necesse est auctorem hujus boni et parentem colant. SENEC. EP. 73.

WE find, by our public papers, the university of Dublin have lately presented to the Prince of Wales, in a most humble and dutiful manner, their diploma, for constituting his royal highness chancellor of that learned body; and that the prince received this their offer with the goodness and condescension which is natural to his illustrious house. As the college of Dublin have been long famous for their great learning, they have now given us an instance of their good sense; and it is with pleasure that we find such a disposition, in this famous nursery of letters, to propagate sound principles, and to act in its proper sphere, for the honour and dignity of the royal family. We hope that such an example will have its influence on other societies of the same nature; and cannot but rejoice to see the heir of Great Britain vouchsafing to patronize, in so peculiar a manner, that noble seminary, which is perhaps at this time training up such persons as may hereafter be ornaments to his reign.

When men of learning are actuated thus by a knowledge of the world as well as of books, and show that their studies naturally inspire them with a love to their king and country; they give a reputation to literature, and convince the world of its usefulness. But when arts and sciences are so perverted as to dispose men to act in contradiction to the rest of the community, and to set up for a kind of separate republic among themselves, they draw upon them the indignation of the wise, and the contempt of the ignorant.

It has, indeed, been observed, that persons, who are very much esteemed for their knowledge and ingenuity in their private characters, have acted like strangers to mankind, and to the dictates of right reason, when joined together in a body. Like several chemical waters, that are each of them clear and transparent when separate, but ferment into a thick troubled liquor when they are mixed in the same vial.

There is a piece of mythology which bears very hard upon learned men, and which I shall here relate, rather for the delicacy of the satire, than for the justness of the moral. 'When the city of Athens was finished, we are told that Neptune and Minerva presented themselves as candidates for the guardianship of the place. The Athenians, after a full debate upon the matter, came to an election, and made choice of Minerva. Upon which, Neptune, who very much resented the indignity, upbraided them with their stupidity and ignorance; that a maritime town should reject the patronage of him who was the god of the seas, and could defend them against all the attacks of their enemies. He concluded with a curse upon the inhabitants, which was to stick to them and their posterity; namely, 'that they should all be fools.' When Minerva, their tutelary goddess, who presides over arts and sciences, came among them to receive the honour they had conferred upon her, they made heavy complaints of the curse which Neptune had laid upon the city; and begged her, if possible, to take it off. But

she told them it was not in her power; for that one deity could not reverse the act of another. 'However,' said she, 'I may alleviate the curse which I cannot remove: it is not possible for me to hinder you from being fools, but I will take care that you shall be learned."

There is nothing which bodies of learned men should be more careful of, than, by all due methods, to cultivate the favour of the great and powerful. The indulgence of a prince is absolutely necessary to the propagation, the defence, the honour and support of learning. It naturally creates in men's minds an ambition to distinguish themselves by letters; and multiplies the number of those who are dedicated to the pursuits of knowledge. It protects them against the violence of brutal men; and gives them opportunities to pursue their studies in a state of peace and tranquillity. It puts the learned in countenance, and gives them a place among the fashionable part of mankind. It distributes rewards; and encourages speculative persons, who have neither opportunity nor a turn of mind to increase their own fortunes, with all the incentives of place, profit, and preferment. On the contrary, nothing is in itself so pernicious to communities of learned men, nor more apprehended by those that wish them well, than the displeasure of their prince, which those may justly expect to feel, who would make use of his favour to his own prejudice, and put in practice all the methods that lie within their power to vilify his person, and distress his government. In both these cases, a learned body is, in a more particular manner, exposed to the influence of their king, as described by the wisest of men, 'The wrath of a king is as the roaring of a lion; but his favour is as the dew upon the grass.'

We find in our English histories, that the empress Matilda, (who was the great ancestor of his present majesty, and whose grand-daughter of the same name has a place upon several of the Hanover medals) was particularly favoured by the university of Oxford, and

defended in that place, when most parts of the kingdom had revolted against her. Nor is it to be questioned, but an university so famous for learning and sound knowledge, will show the same zeal for her illustrious descendant, as they will every day discern his majesty's royal virtues, through those prejudices which have been raised in their minds by artful and designing men. It is with much pleasure we see this great fountain of learning already beginning to run clear, and recovering its natural purity and brightness. None can imagine that a community which is taxed by the worst of its enemies, only for over-straining the notions of loyalty even to bad princes, will fall short of a due allegiance to the best.

When this happy temper of mind is fully established among them, we may justly hope to see the largest share of his majesty's favours fall upon that university, which is the greatest, and upon all accounts the most considerable, not only in his dominions, but in all Europe.

I shall conclude this paper with a quotation out of Camden's History of Queen Elizabeth, who, after having described that queen's reception at Oxford, gives an account of the speech which she made to them at her departure; concluding with a piece of advice to that university. Her counsel was, 'That they would first serve God, not after the curiosity of some, but according to the laws of God and the land; that they would not go before the laws, but follow them; nor dispute whether better might be prescribed, but keep those prescribed already; obey their superiors; and, lastly, embrace one another in brotherly piety and concord.

No. 34. MONDAY, APRIL 16.

Sævus apertam
In rabiem cœpit verti jocus—— HOR.

IT is very justly, as well as frequently observed, that if our nation be ever ruined, it must be by itself. The parties and divisions which reign among us may several ways bring destruction upon our country, at the same time that our united force would be sufficient to secure us against all the attempts of a foreign enemy. Whatever expedients therefore can be found to allay those heats and animosities, which break us into different factions and interests, cannot but be useful to the public, and highly tend to its safety, strength, and reputation.

This dangerous dissension among us discovers itself in all the most indifferent circumstances of life. We keep it up, and cherish it with as much pains, as if it were a kind of national blessing. It insinuates itself into all our discourses, mixes in our parties of pleasure, has a share in our diversions, and is an ingredient in most of our public entertainments.

I was not long ago at the play called Sir Courtly Nice, where, to the eternal reproach of good sense, I found the whole audience had very gravely ranged themselves into two parties, under Hot-head and Testimony. Hot-head was the applauded hero of the Tories, and Testimony no less the favourite of the Whigs. Each party followed their champion. It was wonderful to see so polite an assembly distinguishing themselves by such extraordinary representatives, and avowing their principles as conformable either to the zeal of Hot-head, or the moderation of Testimony. Thus the two parts which were designed to expose the faults of both sides, and were accordingly received by our ancestors in King Charles the Second's reign, meet with a kind of sanction from the applauses which are

respectively bestowed on them by their wise posterity. We seem to imagine that they were written as patterns for imitation, not as objects of ridicule.

This humour runs so far, that most of our late comedies owe their success to it. The audience listens after nothing else. I have seen little Dicky place himself with great approbation at the head of the Tories for five acts together, and Pinky espouse the interest of the Whigs with no less success. I do not find that either party has yet thrown themselves under the patronage of Scaramouch, or that Harlequin has violated that neutrality, which, upon his late arrival in Great Britain, he possessed to both parties, and which it is thought he will punctually observe, being allowed on all sides to be a man of honour. It is true, that, upon his first appearance, a violent Whig tradesman in the pit begun to compliment him with a clap, as overjoyed to see him mount a ladder, and fancying him to be dressed in a Highland plaid.

I question not but my readers will be surprised to find me animadverting on a practice that has been always favourable to the cause which now prevails. The British theatre was Whig even in the worst of times; and, in the last reign did not scruple to testify its zeal for the good of our country, by many magnanimous claps in its lower regions, answered with loud huzzas from the upper gallery. This good disposition is so much heightened of late, that the whole neighbourhood of the Drury-lane theatre very often shakes with the loyalty of the audience. It is said, that a young author, who very much relies on this prevailing humour, is now writing a farce, to be called A Match out of Newgate, in allusion to the title of a comedy called A Match in Newgate; and that his chief person is *a round-shouldered man with a pretty large nose and a wide mouth*, making his addresses to a lovely black woman that passes for a peeress of Great Britain. In short, the whole play is built upon the late escape of General Forster, who is supposed upon the road to

fall in love with my Lord Nithisdale, whom the ingenious author imagines to be still in his riding-hood.

But notwithstanding the good principles of a British audience in this one particular, it were to be wished that every thing should be banished the stage which has a tendency to exasperate men's minds, and inflame that party rage which makes us such a miserable and divided people. And that in the first place, because such a proceeding as this disappoints the very design of all public diversions and entertainments. The institution of sports and shows was intended by all governments, to turn off the thoughts of the people from busying themselves in matters of state, which did not belong to them; to reconcile them to one another by the common participations of mirth and pleasure; and to wear out of their minds that rancour which they might have contracted by the interfering views of interest and ambition. It would therefore be for the benefit of every society, that is disturbed by contending factions, to encourage such innocent amusements as may thus disimbitter the minds of men, and make them mutually rejoice in the same agreeable satisfaction. When people are accustomed to sit together with pleasure, it is a step towards reconciliation: but as we manage matters, our politest assemblies are like boisterous clubs, that meet over a glass of wine, and before they have done, throw bottles at one another's heads. Instead of multiplying those desirable opportunities where we may agree in points that are different, we let the spirit of contention into those very methods that are not only foreign to it, but should in their nature dispose us to be friends. This our anger in our mirth is like poison in a perfume, which taints the spirits instead of cheering and refreshing them.

Another manifest inconvenience which arises from this abuse of public entertainments, is, that it naturally destroys the taste of an audience. I do not deny, but that several performances have been justly applauded for their wit, which have been written with an eye to

this predominant humour of the town: but it is visible even in these, that it is not the excellence but the application of the sentiment that has raised applause. An author is very much disappointed to find the best parts of his production received with indifference, and to see the audience discovering beauties which he never intended. The actors, in the midst of an innocent old play, are often startled with unexpected claps or hisses; and do not know whether they have been talking like good subjects, or have spoken treason. In short, we seem to have such a relish for faction, as to have lost that of wit; and are so used to the bitterness of party rage, that we cannot be gratified with the highest entertainment that has not this kind of seasoning in it. But as no work must expect to live long which draws all its beauty from the colour of the times; so neither can that pleasure be of greater continuance, which arises from the prejudice or malice of its hearers.

To conclude; since the present hatred and violence of parties is so unspeakably pernicious to the community, and none can do a better service to their country than those who use their utmost endeavours to extinguish it, we may reasonably hope, that the more elegant part of the nation will give a good example to the rest; and put an end to so absurd and foolish a practice, which makes our most refined diversions detrimental to the public, and, in a particular manner, destructive of all politeness.

No. 35. FRIDAY, APRIL 20.

Atheniensium res gestæ, sicut ego existumo, satis amplæ magnificæque fuere, verum aliquanto minores tamen, quam fama feruntur: sed, quia provenere ibi magna scriptorum ingenia, per terrarum orbem Atheniensium facta pro maximis celebrantur. Ita eorum, qui ea fecere, virtus tanta habetur, quantum verbis ea potuere extollere præclara ingenia.

SALLUST.

GRATIAN, among his maxims for raising a man to the most consummate character of greatness, advises first to perform extraordinary actions, and in the next place to secure a good historian. Without the last, he considers the first as thrown away; as indeed they are in a great measure by such illustrious persons, as make fame and reputation the end of their undertakings. The most shining merit goes down to posterity with disadvantage, when it is not placed by writers in its proper light.

The misfortune is, that there are more instances of men who deserve this kind of immortality, than of authors who are able to bestow it. Our country, which has produced writers of the first figure in every other kind of work, has been very barren in good historians. We have had several who have been able to compile matters of fact, but very few have been able to digest them with that purity and elegance of style, that nicety and strength of reflection, and that subtilty and discernment in the unravelling of a character, and that choice of circumstances for enlivening the whole narration, which we so justly admire in the ancient historians of Greece and Rome, and in some authors of our neighbouring nations.

Those who have succeeded best in works of this kind, are such, who, besides their natural good sense and learning, have themselves been versed in public business, and thereby acquired a thorough knowledge of men and things. It was the advice of the great Duke of Schomberg to an eminent historian of his

acquaintance, who was an ecclesiastic, that he should avoid being too particular in the drawing up of an army, and other circumstances of the day of battle; for that he had always observed most notorious blunders and absurdities committed on that occasion, by such writers as were not conversant in the art of war. We may reasonably expect the like mistakes in every other kind of public matters, recorded by those who have only a distant theory of such affairs. Besides, it is not very probable, that men, who have passed all their time in low and vulgar life, should have a suitable idea of the several beauties and blemishes in the actions or characters of great men. For this reason I find an old law quoted by the famous Monsieur Bayle, that no person below the dignity of a Roman knight should presume to write a history.

In England there is scarce any one, who has had a tincture of reading or study, that is not apt to fancy himself equal to so great a task; though it is plain, that many of our countrymen, who have tampered in history, frequently show that they do not understand the very nature of those transactions which they recount. Nay, nothing is more usual than to see every man, who is versed in any particular way of business, finding fault with several of these authors, so far as they treat of matters within his sphere.

There is a race of men lately sprung up among this sort of writers, whom one cannot reflect upon without indignation as well as contempt. These are our Grub-street biographers, who watch for the death of a great man, like so many undertakers, on purpose to make a penny of him. He is no sooner laid in his grave, but he falls into the hands of a historian, who, to swell a volume, ascribes to him works which he never wrote, and actions which he never performed; celebrates virtues which he never was famous for, and excuses faults which he was never guilty of. They fetch their only authentic records out of Doctors' Commons; and, when they have got a copy of his last

will and testament, they fancy themselves furnished with sufficient materials for his history. This might indeed enable them in some measure to write the history of his death; but what can we expect from an author that undertakes to write the life of a great man, who is furnished with no other matters of fact, besides legacies; and instead of being able to tell us what he did, can only tell us what he bequeathed? This manner of exposing the private concerns of families, and sacrificing the secrets of the dead to the curiosity of the living, is one of those licentious practices which might well deserve the animadversion of our government, when it has time to contrive expedients for remedying the many crying abuses of the press. In the mean while, what a poor idea must strangers conceive of those persons, who have been famous among us in their generation, should they form their notions of them from the writings of these our historiographers! What would our posterity think of their illustrious forefathers, should they only see them in such weak and disadvantageous lights! But, to our comfort, works of this nature are so short lived, that they cannot possibly diminish the memory of those patriots which they are not able to preserve.

The truth of it is, as the lives of great men cannot be written with any tolerable degree of elegance or exactness, within a short space after their decease; so neither is it fit that the history of a person, who has acted among us in a public character, should appear, till envy and friendship are laid asleep, and the prejudice both of his antagonists and adherents be, in some degree, softened and subdued. There is no question but there are several eminent persons in each party, however they may represent one another at present, who will have the same admirers among posterity, and be equally celebrated by those, whose minds will not be distempered by interest, passion, or partiality. It were happy for us, could we prevail upon ourselves to imagine, that one, who differs from us in opinion, may

possibly be an honest man; and that we might do the same justice to one another, which will be done us hereafter by those who shall make their appearance in the world, when this generation is no more. But in our present miserable and divided condition, how just soever a man's pretensions may be to a great or blameless reputation, he must expect his share of obloquy and reproach; and, even with regard to his posthumous character, content himself with such a kind of consideration, as induced the famous Sir Francis Bacon, after having bequeathed his soul to God, and his body to the earth, to leave his fame to foreign nations; and after some years, to his own country.

No. 36. MONDAY, APRIL 25.

Illa se jactet in aula. VIRG.

AMONG all the paradoxes in politics which have been advanced by some among us, there is none so absurd and shoking to the most ordinary understanding, as that it is possible for Great Britain to be quietly governed by a popish sovereign. King Henry the Fourth found it impracticable for a Protestant to reign even in France, notwithstanding the reformed religion does not engage a prince to the persecution of any other; and, notwithstanding the authority of the sovereign in that country is more able to support itself, and command the obedience of the people, than in any other European monarchy. We are convinced, by the experience of our own times, that our constitution is not able to bear a Popish prince at the head of it. King James the Second was endowed with many royal virtues, and might have a nation of Roman Catholics happy under his administration. The grievances we suffered in his reign proceeded purely from his religion: but they were such as made the whole body of the nobility, clergy, and commonalty rise up as one

man against him, and oblige him to quit the throne of his ancestors. The truth of it is, we have only the vices of a Protestant prince to fear, and may be made happy by his virtues: but in a Popish prince we have no chance for our prosperity; his very piety obliges him to our destruction; and, in proportion as he is more religious, he becomes more insupportable. One would wonder, therefore, to find many who call themselves Protestants, favouring the pretensions of a person who has been bred up in the utmost bitterness and bigotry of the church of Rome; and who, in all probability, within less than a twelvemonth, would be opposed by those very men that are industrious to set him upon the throne, were it possible for so wicked and unnatural an attempt to succeed.

I was some months ago in a company, that diverted themselves with the declaration which he had then published, and particularly with the date of it, 'In the fourteenth year of our reign.' The company was surprised to find there was a king in Europe who had reigned so long and made such a secret of it. This gave occasion to one of them, who is now in France, to enquire into the history of this remarkable reign, which he has digested into annals, and lately transmitted hither for the perusal of his friends. I have suppressed such personal reflections as are mixed in this short chronicle, as not being to the purpose; and find that the whole history of his regal conduct and exploits may be comprised in the remaining part of this half sheet.

The History of the Pretender's fourteen years reign, digested into Annals.

Anno Regni 1°. He made choice of his ministry, the first of whom was his confessor. This was a person recommended by the society of Jesuits, who represented him as one very proper to guide the conscience of a king, that hoped to rule over an island which is not within the pale of the church. He then

proceeded to name the president of his council, his secretaries of state, and gave away a very honourable sinecure to his principal favourite, by constituting him his lord high-treasurer. He likewise signed a dormant commission for another to be his high-admiral, with orders to produce it whenever he had sea-room for his employment.

Anno Regni 2°. He perfected himself in the minuet step.

Anno Regni 3°. He grew half a foot.

Anno Regni 4°. He wrote a letter to the pope, desiring him to be as kind to him as his predecessor had been, who was his godfather. In the same year he ordered the lord high-treasurer to pay off the debts of the crown, which had been contracted since his accession to the throne; particularly a milk-score of three years' standing.

Anno Regni 5°. He very much improved himself in all princely learning, having read over the legends of the saints, with the history of those several martyrs in England, who had attempted to blow up a whole parliament of heretics.

Anno Regni 6°. He applied himself to the arts of government with more than ordinary diligence; took a plan of the Bastile with his own hand; visited the galleys; and studied the edicts of his great patron Louis XIV.

Anno Regni 7°. Being now grown up to years of maturity, he resolved to seek adventures; but was very much divided in his mind, whether he should make an expedition to Scotland, or a pilgrimage to Loretto; being taught to look upon the latter in a religious sense, as the place of his nativity. At length he resolved upon his Scotch expedition; and, as the first exertion of that royal authority, which he was going to assume, he knighted himself. After a short piece of errantry upon the seas, he got safe back to Dunkirk, where he paid his devotions to St. Anthony, for having

delivered him from the dangers of the sea, and Sir George Byng.

Anno Regni 8o. He made a campaign in Flanders, where, by the help of a telescope, he saw the battle of Oudenarde, and the Prince of Hanover's horse shot under him; being posted on a high tower with two French princes of the blood.

Anno Regni 9o. He made a second campaign in Flanders; and, upon his return to the French court, gained a great reputation, by his performance in a rigadoon.

Anno Regni 10°. The pope having heard the fame of these his military achievements, made him the offer of a cardinal's cap; which he was advised not to accept, by some of his friends in England.

Anno Regni 11°. He retired to Lorrain, where every morning he made great havoc among the wild fowl, by the advice and with the assistance of his privy council. He is said, this summer, to have shot with his own hands fifty brace of pheasants, and one wild pig; to have set thirty coveys of partridges; and to have hunted down forty brace of hares; to which he might have added as many foxes, had not most of them made their escape, by running out of his friend's dominions, before his dogs could finish the chace. He was particularly animated to these diversions by his ministers, who thought they would not a little recommend him to the good opinion and kind offices of several British fox-hunters.

Anno Regni 12°. He made a visit to the Duke d'Aumont, and passed for a French marquis in a masquerade.

Anno Regni 13°. He visited several convents, and gathered subscriptions from all the well-disposed monks and nuns, to whom he communicated his design of an attempt upon Great Britain.

Anno Regni 14°. He now made great preparations for the invasion of England, and got together vast stores of ammunition, consisting of reliques, gun-

powder and cannon-ball. He received from the pope a very large contribution, one moiety in money, and the other in indulgences. An Irish priest brought him an authentic tooth of St. Thomas à Becket, and, it is thought, was to have for his reward the archbishopric of Canterbury. Every monastery contributed something; one gave him a thousand pounds; and another as many masses.

This year containing farther the battles which he fought in Scotland, and the towns which he took, is so fresh in every one's memory, that we shall say no more of it.

No. 37. FRIDAY, APRIL 27.

——Quod si
Frigida curarum fomenta relinquere posses;
Quo te cœlestis sapientia duceret, ires,
Hoc opus, hoc studium parvi properemus, et ampli,
Si patriæ volumus, si nobis vivere cari. Hor.

It is a melancholy reflection, that our country, which in times of popery was called the Nation of Saints, should now have less appearance of religion in it than any other neighbouring state or kingdom; whether they be such as continue still immersed in the errors of the church of Rome, or such as are recovered out of them. This is a truth that is obvious to every one, who has been conversant in foreign parts. It was formerly thought dangerous for a young man to travel, lest he should return an atheist to his native country: but at present it is certain, that an Englishman, who has any tolerable degree of reflection, cannot be better awakened to a sense of religion in general, than by observing how the minds of all mankind are set upon this important point; how every nation is serious and attentive to the great business of their being; and

that in other countries a man is not out of the fashion, who is bold and open in the profession and practice of all Christian duties.

This decay of piety is by no means to be imputed to the Reformation, which, in its first establishment, produced its proper fruits, and distinguished the whole age with shining instances of virtue and morality. If we would trace out the original of that flagrant and avowed impiety which has prevailed among us for some years, we should find that it owes its rise to that opposite extreme of cant and hypocrisy, which had taken possession of the people's minds in the times of the great rebellion, and of the usurpation that succeeded it. The practices of these men, under the covert of a feigned zeal, made even the appearance of sincere devotion ridiculous and unpopular. The raillery of the wits and courtiers, in King Charles the Second's reign, upon every thing which they then called precise, was carried to so great an extravagance, that it almost put Christianity out of countenance. The ridicule grew so strong and licentious, that from this time we may date that remarkable turn in the behaviour of our fashionable Englishmen, that makes them shame-faced in the exercise of those duties which they were sent into the world to perform.

The late cry of the church has been an artifice of the same kind with that made use of by the hypocrites of the last age, and has had as fatal an influence upon religion. If a man would but seriously consider how much greater comfort he would receive in the last moment of his life, from a reflection that he has made one virtuous man, than that he has made a thousand Tories, we should not see the zeal of so many good men turned off from its proper end, and employed in making such a kind of converts. What satisfaction will it be to an immoral man, at such a time, to think he is a good Whig! or, to one that is conscious of sedition, perjury, or rebellion, that he dies with the reputation of a high-churchman!

But to consider how this cry of the church has corrupted the morals of both parties. Those, who are the loudest in it, regard themselves rather as a political, than a religious community; and are held together rather by state notions than by articles of faith. This fills the minds of weak men, who fall into the snare, with groundless fears and apprehensions, unspeakable rage towards their fellow subjects, wrong ideas of persons whom they are not acquainted with, and uncharitable interpretations of those actions of which they are not competent judges. It instils into their minds the utmost virulence and bitterness, instead of that charity, which is the perfection and ornament of religion, and the most indispensable and necessary means for attaining the end of it. In a word, among these mistaken zealots, it sanctifies cruelty and injustice, riots and treason.

The effects which this cry of the church has had on the other party, are no less manifest and deplorable. They see themselves unjustly aspersed by it, and vindicate themselves in terms no less opprobrious, than those by which they are attacked. Their indignation and resentment rises in proportion to the malice of their adversaries. The unthinking part of them are apt to contract an unreasonable aversion even to that ecclesiastical constitution to which they are represented as enemies; and not only to particular persons, but to that order of men in general, which will be always held sacred and honourable, so long as there is reason and religion in the world.

I might mention many other corruptions, common to both parties, which naturally flow from this source; and might easily show, upon a full display of them, that this clamour, which pretends to be raised for the safety of religion, has almost worn out the very appearance of it; and rendered us not only the most divided, but the most immoral people upon the face of the earth.

When our nation is overflowed with such a deluge

of impiety, it must be a great pleasure to find any expedient take place, that has a tendency to recover it out of so dismal a condition. This is one great reason why an honest man may rejoice to see an act so near taking effect, for making elections of members to serve in parliament less frequent. I find myself prevented by other writings (which have considered the act now depending, in this particular light) from expatiating upon this subject. I shall only mention two short pieces which I have been just now reading, under the following titles: 'Arguments about the Alteration of the Triennial Elections of Parliament:' and, 'The Alteration in the Triennial Act considered.'

The reasons for this law, as it is necessary for settling his majesty in his throne; for extinguishing the spirit of rebellion; for procuring foreign alliances; and other advantages of the like nature; carry a great weight with them. But I am particularly pleased with it, as it may compose our unnatural feuds and animosities, revive an honest spirit of industry in the nation, and cut off frequent occasions of brutal rage and intemperance. In short, as it will make us not only a more safe, a more flourishing, and a more happy, but also a more virtuous people.

No. 38. MONDAY, APRIL 30.

——*Longum, formosa, vale*—— VIRG.

IT is the ambition of the male part of the world to make themselves esteemed, and of the female to make themselves beloved. As this is the last paper which I shall address to my fair readers; I cannot, perhaps, oblige them more, than by leaving them, as a kind of legacy, a certain secret, which seldom fails of procuring this affection, which they are naturally formed both to desire and to obtain. This nostrum is

comprised in the following sentence of Seneca, which I shall translate for the service of my countrywomen. *Ego tibi monstrabo amatorium sine medicamento, sine herbâ, sine ullius veneficæ carmine: si vis amari, ama.* 'I will discover to you a philter that has neither drug, nor simple, nor enchantment in it. Love, if you would raise love.' If there be any truth in this discovery, and this be such a specific as the author pretends, there is nothing which makes the sex more unamiable than party rage. The finest woman, in a transport of fury, loses the use of her face. Instead of charming her beholders, she frights both friend and foe. The latter can never be smitten by so bitter an enemy, nor the former captivated by a nymph, who, upon occasion, can be so very angry. The most endearing of our beautiful fellow subjects, are those whose minds are the least imbittered with the passions and prejudices of either side; and who discover the native sweetness of the sex in every part of their conversation and behaviour. A lovely woman, who thus flourishes in her innocence and good humour, amidst that mutual spite and rancour which prevails among her exasperated sisterhood, appears more amiable by the singularity of her character; and may be compared, with Solomon's bride, to 'a lily among the thorns.'

A stateswoman is as ridiculous a creature as a cotquean. Each of the sexes should keep within its particular bounds, and content themselves to excel within their respective districts. When Venus complained to Jupiter of the wound which she had received in battle, the father of the gods smiled upon her, and put her in mind, that instead of mixing in war, which was not her business, she should have been officiating in her proper ministry, and carrying on the delights of marriage. The delicacy of several modern critics has been offended with Homer's Billingsgate Warriors; but a scolding hero is, at the worst, a more tolerable character than a bully in petticoats. To which we may add, that the keenest satirist, among the ancients,

looked upon nothing as a more proper subject of raillery and invective, than a female gladiator.

I am the more disposed to take into consideration these ladies of fire and politics, because it would be very monstrous to see feuds and animosities kept up among the soft sex, when they are in so hopeful a way of being composed among the men, by the septennial bill, which is now ready for the royal assent. As this is likely to produce a cessation of arms, till the expiration of the present parliament, among one half of our island, it is very reasonable that the more beautiful moiety of his majesty's subjects should establish a truce among themselves for the same term of years. Or rather, it were to be wished, that they would summon together a kind of senate, or parliament, of the fairest and wisest of our sister subjects, in order to enact a perpetual neutrality among the sex. They might at least appoint something like a committee, chosen from among the ladies residing in London and Westminster, in order to prepare a bill to be laid before the assembly upon the first opportunity of their meeting. The regulation might be as follows:

"That a Committee of toasts be forthwith appointed, to consider the present state of the sex in the British nation.

"That this committee do meet at the house of every respective member of it on her visiting day; and that every one who comes to it shall have a vote, and a dish of tea.

"That the committee be empowered to send for billet-doux, libels, lampoons, lists of toasts, or any other the like papers and records.

"That it be an instruction to the said Committee, to consider of proper ways and methods to reclaim the obstinately opprobrious and virulent; and how to make the ducking-stool more useful."

Being always willing to contribute my assistances to my countrywomen, I would propose a preamble, setting forth, "That the late civil war among the sex has

tended very much to the lessening that ancient and undoubted authority, which they have claimed over the male part of the island, to the ruin of good housewifery, and to the betraying of many important secrets: that it has produced much bitterness of speech, many sharp and violent contests, and a great effusion of citron-water: that it has raised animosities in their hearts, and heats in their faces: that it has broke out in their ribbons, and caused unspeakable confusions in their dress: and, above all, that it has introduced a certain frown into the features, and a sourness into the air of our British ladies, to the great damage of their charms, and visible decay of the national beauty."

As for the enacting part of the bill, it may consist of many particulars, which will naturally arise from the debates of the tea-table; and must, therefore, be left to the discretion and experience of the committee. Perhaps, it might not be amiss to enact, among other things,

"That the discoursing on politics shall be looked upon as dull as talking on the weather.

"That if any man troubles a female assembly with parliament news, he shall be marked out as a blockhead, or an incendiary.

"That no woman shall henceforth presume to stick a patch upon her forehead, unless it be in the very middle, that is in the neutral part of it.

"That all fans and snuff-boxes, of what principles soever, shall be called in: and that orders be given to Motteux and Mathers, to deliver out, in exchange for them, such as have no tincture of party in them.

"That when any lady bespeaks a play, she shall take effectual care, that the audience be pretty equally chequered with Whigs and Tories.

"That no woman of any party presume to influence the legislature.

"That there be a general amnesty and oblivion of all former hostilities and distinctions, all public and private failings on either side: and that every one who

comes into this neutrality within the space of weeks, shall be allowed an ell extraordinary, above the present standard, in the circumference of her petticoat.

"Provided always nevertheless, that nothing herein contained shall extend, or be construed to extend, to any person or persons, inhabiting and practising within the hundreds of Drury, or to any other of that society in what part soever of the nation in like manner practising and residing; who are still at liberty to rail, calumniate, scold, frown and pout, as in aforetimes, any thing in this act to the contrary notwithstanding.

No. 39. FRIDAY, MAY 4.

Prodesse quam conspici. LORD SOMERS's MOTTO.

IT often happens, that extirpating the love of glory, which is observed to take the deepest root in noble minds, tears up several virtues with it; and that suppressing the desire of fame is apt to reduce men to a state of indolence and supineness. But when, without any incentive of vanity, a person of great abilities is zealous for the good of mankind; and as solicitous for the concealment as the performance of illustrious actions; we may be sure that he has something more than ordinary in his composition, and has a heart filled with goodness and magnanimity.

There is not, perhaps, in all history, a greater instance of this temper of mind, than what appeared in that excellent person, whose motto I have placed at the head of this paper. He had worn himself out in his application to such studies as made himself useful or ornamental to the world, in concerting schemes for the welfare of his country, and in prosecuting such measures as were necessary for making those schemes effectual: but all this was done with a view to the pub-

lic good that should rise out of these generous endeavours, and not to the fame which should accrue to himself. Let the reputation of the action fall where it would, so his country reaped the benefit of it, he was satisfied. As this turn of mind threw off, in a great measure, the oppositions of envy and competition, it enabled him to gain the most vain and impracticable into his designs, and to bring about several great events for the safety and advantage of the public, which must have died in their birth, had he been as desirous of appearing beneficial to mankind, as of being so.

As he was admitted into the secret and most retired thoughts and counsels of his royal master, King William, a great share in the plan of the Protestant succession is universally ascribed to him. And if he did not entirely project the union of the two kingdoms, and the bill of regency, which seem to have been the only methods, in human policy, for securing to us so inestimable a blessing, there is none who will deny him to have been the chief conductor in both these glorious works. For posterity are obliged to allow him that praise after his death, which he industriously declined while he was living. His life, indeed, seems to have been prolonged beyond its natural term, under those indispositions which hung upon the latter part of it, that he might have the satisfaction of seeing the happy settlement take place, which he had proposed to himself as the principal end of all his public labours. Nor was it a small addition to his happiness, that by this means he saw those who had been always his most intimate friends, and who had concerted with him such measures for the guarantee of the Protestant succession, as drew upon them the displeasure of men who were averse to it, advanced to the highest posts of trust and honour under his present majesty. I believe there are none of these patriots, who will think it a derogation from their merit to have it said, that they received many lights and advantages from their intimacy with my Lord Somers; who had such a general know-

ledge of affairs, and so tender a concern for his friends, that whatever station they were in, they usually applied to him for his advice in every perplexity of business, and in affairs of the greatest difficulty.

His life was, in every part of it, set off with that graceful modesty and reserve, which made his virtues more beautiful, the more they were cast in such agreeable shades.

His religion was sincere, not ostentatious; and such as inspired him with a universal benevolence towards all his fellow subjects, not with bitterness against any part of them. He showed his firm adherence to it as modelled by our national constitution, and was constant to its offices of devotion, both in public, and in his family. He appeared a champion for it, with great reputation, in the cause of the seven bishops, at a time when the church was really in danger. To which we may add, that he held a strict friendship and correspondence with the great archbishop Tillotson, being acted by the same spirit of candour and moderation; and moved rather with pity than indignation towards the persons of those who differed from him in the unessential parts of Christianity.

His greatest humanity appeared in the minutest circumstances of his conversation. You found it in the benevolence of his aspect, the complacency of his behaviour, and the tone of his voice. His great application to the severer studies of the law, had not infected his temper with any thing positive or litigious. He did not know what it was to wrangle on indifferent points, to triumph in the superiority of his understanding, or to be supercilious on the side of truth. He joined the greatest delicacy of good breeding to the greatest strength of reason. By approving the sentiments of a person, with whom he conversed, in such particulars as were just, he won him over from those points in which he was mistaken; and had so agreeable a way of conveying knowledge, that whoever conferred with him grew the wiser, without perceiving

that he had been insructed. We may probably ascribe to this masterly and engaging manner of conversation, the great esteem which he had gained with the late queen, while she pursued those measures which had carried the British nation to the highest pitch of glory; notwithstanding she had entertained many unreasonable prejudices against him, before she was acquainted with his personal worth and behaviour.

As in his political capacity we have before seen how much he contributed to the establishment of the Protestant interest, and the good of his native country, he was always true to these great ends. His character was uniform and consistent with itself, and his whole conduct of a piece. His principles were founded in reason, and supported by virtue; and, therefore, did not lie at the mercy of ambition, avarice, or resentment. His notions were no less steady and unshaken, than just and upright. In a word, he concluded his course among the same well-chosen friendships and alliances, with which he began it.

This great man was not more conspicuous as a patriot and a statesman, than as a person of universal knowledge and learning. As, by dividing his time between the public scenes of business, and the private retirements of life, he took care to keep up both the great and good men; so, by the same means, he accomplished himself, not only in the knowledge of men and things, but in the skill of the most refined arts and sciences. That unwearied diligence, which followed him through all the stages of his life, gave him such a thorough insight into the laws of the land, that he passed for one of the greatest masters of his profession, at his first appearance in it. Though he made a regular progress through the several honours of the long race, he was always looked upon as one who deserved a superior station to that he was possessed of; till he arrived at the highest dignity to which those studies could advance him.

He enjoyed in the highest perfection two talents,

which we not often meet in the same person, the greatest strength of good sense, and the most exquisite taste of politeness. Without the first, learning is but an incumbrance; and, without the last, is ungraceful. My Lord Somers was master of these two qualifications in so eminent a degree, that all the parts of knowledge appeared in him with such an additional strength and beauty, as they want in the possession of others. If he delivered his opinion of a piece of poetry, a statue, or a picture, there was something so just and delicate in his observations, as naturally produced pleasure and assent in those who heard him.

His solidity and elegance, improved by the reading of the finest authors, both of the learned and modern languages, discovered itself in all his productions. His oratory was masculine and persuasive, free from every thing trivial and affected. His style in writing was chaste and pure, but, at the same time, full of spirit and politeness; and fit to convey the most intricate business to the understanding of the reader, with the utmost clearness and perspicuity. And here it is to be lamented, that this extraordinary person, out of his natural aversion to vain-glory, wrote several pieces, as well as performed several actions, which he did not assume the honour of: though, at the same time, so many works of this nature have appeared, which every one has ascribed to him, that, I believe, no author of the greatest eminence would deny my Lord Somers to have been the best writer of the age in which he lived.

This noble lord, for the great extent of his knowledge and capacity, has been often compared with the Lord Verulam, who had also been chancellor of England. But the conduct of these two extraordinary persons, under the same circumstances, was vastly different. They were both impeached by a House of Commons. One of them, as he had given just occasion for it, sunk under it; and was reduced to such an abject submission, as very much diminished the lustre of so exalted a character: but my Lord Somers

was too well fortified in his integrity to fear the impotence of an attempt upon his reputation; and though his accusers would gladly have dropped their impeachment, he was instant with them for the prosecution of it, and would not let that matter rest till it was brought to an issue. For the same virtue and greatness of mind which gave him a disregard of fame, made him impatient of an undeserved reproach.

There is no question, but this wonderful man will make one of the most distinguished figures in the history of the present age; but we cannot expect that his merit will shine out in its proper light, since he wrote many things which are not published in his name; was at the bottom of many excellent counsels, in which he did not appear; did offices of friendship to many persons, who knew not from whom they were derived; and performed great services to his country, the glory of which was transferred to others: in short, since he made it his endeavour, rather to do worthy actions than to gain an illustrious character.

No. 40. MONDAY, MAY 7.

Urit enim fulgore suo qui prægravat artes
Infra se positas: extinctus amabitur idem. Hor.

It requires no small degree of resolution, to be an author in a country so facetious and satirical as this of Great Britain. Such a one raises a kind of alarm among his fellow subjects, and, by pretending to distinguish himself from the herd, becomes a mark of public censure, and sometimes a standing object of raillery and ridicule. Writing is, indeed, a provocation to the envious, and an affront to the ignorant. How often do we see a person, whose intentions are visibly to do good by the works which he publishes, treated in as scurrilous a manner as if he were an

enemy to mankind? All the little scramblers after fame fall upon him, publish every blot in his life, depend upon hear-say to defame him, and have recourse to their own invention, rather than suffer him to erect himself into an author with impunity. Even those who write on the most indifferent subjects, and are conversant only in works of taste, are looked upon as men that make a kind of insult upon society, and ought to be humbled as disturbers of the public tranquillity. Not only the dull and the malicious, which make a formidable party in our island, but the whole fraternity of writers, rise up in arms against every new intruder into the world of fame; and a thousand to one, before they have done, prove him not only to be a fool, but a knave. Successful authors do what they can to exclude a competitor, while the unsuccessful, with as much eagerness, lay in their claim to him as a brother. This natural antipathy to a man who breaks his ranks, and endeavours to signalize his parts in the world, has very probably hindered many persons from making their appearance in print, who might have enriched our country with better productions, in all kinds, than any that are now extant. The truth of it is, the active part of mankind, as they do most for the good of their contemporaries, very deservedly gain the greatest share in their applauses; whilst men of speculative endowments, who employ their talents in writing, as they may equally benefit or amuse succeeding ages, have generally the greatest share in the admiration of posterity. Both good and bad writers may receive great satisfaction from the prospects of futurity; as in after ages the former will be remembered, and the latter forgotten.

Among all sets of authors, there are none who draw upon themselves more displeasure, than those who deal in political matters, which, indeed, is very often too justly incurred; considering that spirit of rancour and virulence, with which works of this nature generally abound. These are not only regarded as authors, but

as partisans, and are sure to exasperate at least one half of their readers. Other writers offend only the stupid or jealous among their countrymen; but these, let their cause be ever so just, must expect to irritate a supernumerary party of the self-interested, prejudiced, and ambitious. They may, however, comfort themselves with considering, that if they gain any unjust reproach from one side, they generally acquire more praise than they deserve from the other; and that writings of this kind, if conducted with candour and impartiality, have a more particular tendency to the good of their country, and of the present age, than any other compositions whatsoever.

To consider an author farther, as the subject of obloquy and detraction. We may observe with what pleasure a work is received by the invidious part of mankind, in which a writer falls short of himself, and does not answer the character which he has acquired by his former productions. It is a fine simile in one of Mr. Congreve's prologues, which compares a writer to a buttering gamester, that stakes all his winnings upon every cast; so that if he loses the last throw, he is sure to be undone. It would be well for all authors, if, like that gentleman, they knew when to give over, and to desist from any farther pursuits after fame, whilst they are in the full possession of it. On the other hand, there is not a more melancholy object in the learned world, than a man who has written himself down. As the public is more disposed to censure than to praise, his readers will ridicule him for his last works, when they have forgot to applaud those which preceded them. In this case, where a man has lost his spirit by old age and infirmity, one could wish that his friends and relations would keep him from the use of pen, ink, and paper, if he is not to be reclaimed by any other methods.

The author, indeed, often grows old before the man, especially if he treats on subjects of invention, or such as arise from reflections upon human nature: for, in

this case, neither his own strength of mind, nor those parts of life which are commonly unobserved, will furnish him with sufficient materials, to be, at the same time, both pleasing and voluminous. We find even in the outward dress of poetry, that men, who write much without taking breath, very often return to the same phrases and forms of expression, as well as to the same manner of thinking. Authors, who have thus drawn off the spirit of their thoughts, should lie still for some time, till their minds have gathered fresh strength, and, by reading, reflection, and conversation, laid in a new stock of elegancies, sentiments, and images of nature. The soil that is worn with too frequent culture, must lie fallow for a while, till it has recruited its exhausted salts, and again enriched itself by the ventilations of air, the dews of heaven, and kindly influences of the sun.

For my own part, notwithstanding this general malevolence towards those who communicate their thoughts in print, I cannot but look with a friendly regard on such as do it, providing there is no tendency in their writings to vice and profaneness. If the thoughts of such authors have nothing in them, they at least do no harm, and show an honest industry and a good intention in the composer. If they teach me any thing I did not know before, I cannot but look upon myself as obliged to the writer, and consider him as my particular benefactor, if he conveys to me one of the greatest gifts that is in the power of man to bestow, an improvement of my understanding, an innocent amusement, or an incentive to some moral virtue. Were not men of abilities thus communicative, their wisdom would be, in a great measure, useless, and their experience uninstructive. There would be no business in solitude, nor proper relaxations in business. By these assistances the retired man lives in the world, if not above it; passion is composed; thought hindered from being barren, and the mind from preying upon itself. That esteem, indeed, which is paid to

good writers by their posterity, sufficiently shows the merit of persons who are thus employed. Who does not now more admire Cicero as an author, than as a consul of Rome! and does not oftener talk of the celebrated writers of our own country, who lived in former ages, than of any other particular persons among their contemporaries and fellow subjects!

When I consider myself as a British freeholder, I am in a particular manner pleased with the labours of those who have improved our language with the translation of old Latin and Greek authors; and by that means let us into the knowledge of what passed in the famous governments of Greece and Rome. We have already most of their historians in our own tongue; and, what is still more for the honour of our language, it has been taught to express with elegance the greatest of their poets in each nation. The illiterate among our countrymen, may learn to judge from Dryden's Virgil of the most perfect epic performance: and those parts of Homer, which have already been published by Mr. Pope, give us reason to think that the Iliad will appear in English with as little disadvantage to that immortal poem.

There is another author, whom I have long wished to see well translated into English, as his work is filled with a spirit of liberty, and more directly tends to raise the sentiments of honour and virtue in his reader, than any of the poetical writers of antiquity. I mean the Pharsalia of Lucan. This is the only author of consideration among the Latin poets, who was not explained for the use of the Dauphin, for a very obvious reason; because the whole Pharsalia would have been no less than a satire upon the French form of government. The translation of this author is now in the hands of Mr. Rowe, who has already given the world some admirable specimens of it; and not only kept up the fire of the original, but delivered the sentiments with greater perspicuity, and in a finer turn of phrase and verse.

As undertakings of so difficult a nature require the greatest encouragements, one cannot but rejoice to see those general subscriptions which have been made to them; especially since, if the two works last-mentioned are not finished by those masterly hands, which are now employed in them, we may despair of seeing them attempted by others.

No. 41. FRIDAY, MAY 11.

Dissentientis conditionibus
Fœdis, et exemplo trahenti
Perniciem veniens in ævum. HOR.

As the care of our national commerce redounds more to the riches and prosperity of the public, than any other act of government, it is pity that we do not see the state of it marked out in every particular reign with greater distinction and accuracy, than what is usual among our English historians. We may, however, observe in general, that the best and wisest of our monarchs have not been less industrious to extend their trade, than their dominions; as it manifestly turns in a much higher degree to the welfare of the people, if not to the glory of the sovereign.

The first of our kings who carried our commerce, and consequently our navigation, to a very great height, was Edward the Third. This victorious prince, by his many excellent laws for the encouragement of trade, enabled his subjects to support him in his many glorious wars upon the continent, and turned the scale so much in favour of our English merchandise, that, by a balance of trade taken in his time, the exported commodities amounted to two hundred and ninety-four thousand pounds, and the imported but to thirty-eight thousand.

Those of his successors, under whose regulations our trade flourished most, were Henry the Seventh and

Queen Elizabeth. As the first of these was, for his great wisdom, very often styled the English Solomon, he followed the example of that wise king in nothing more, than by advancing the traffic of his people. By this means he reconciled to him the minds of his subjects, strengthened himself in their affections, improved very much the navigation of the kingdom, and repelled the frequent attempts of his enemies.

As for Queen Elizabeth, she had always the trade of her kingdom very much at heart, and we may observe the effects of it through the whole course of her reign, in the love and obedience of her people, as well as in the defeats and disappointments of her enemies.

It is with great pleasure that we see our present sovereign applying his thoughts so successfully to the advancement of our traffic, and considering himself as the king of a trading island. His majesty has already gained very considerable advantages for his people, and is still employed in concerting schemes, and forming treaties, for retrieving and enlarging our privileges in the world of commerce.

I shall only in this paper take notice of the treaty concluded at Madrid, on the fourteenth of December last, 1715; and, by comparing it with that concluded at Utrecht, on the ninth of December, 1713, show several particulars in which the treaty made with his present majesty is more advantageous to Great Britain than that which was made in the last reign; after this general observation, that it is equally surprising how so bad a treaty came to be made at the end of a glorious and successful war; and how so good a one has been obtained in the beginning of a reign disturbed by such intestine commotions. But we may learn from hence, that the wisdom of a sovereign, and the integrity of his ministers, are more necessary for bringing about works of such consequence for the public good, than any juncture of time, or any other the most favourable circumstance.

We must here premise that, by the treaty concluded

at Madrid in 1667, the duties of importation, payable upon the manufactures and products of Great Britain, amounted upon the established valuation in the Spanish book of rates, (after the deduction of the gratias,) in Andalusia to 11 one third per cent. in Valentia to 5 per cent. and in Catalonia to about 7 per cent. or less; and consequently upon the whole aforesaid trade, those duties could not exceed 10 per cent. in a medium.

After this short account of the state of our trade with Spain, before the treaty of Utrecht under the late queen, we must observe, that by the explanatory articles of this last-mentioned treaty, the duties of importation upon the products and manufactures of Great Britain were augmented in Andalusia to 27 one fifth per cent. at a medium.

But by the late treaty made with his present majesty at Madrid, the said duties are again reduced according to the aforesaid treaty of 1667; and the deduction of the gratias is established as an inviolable law; whereas, before, the gratias of the farmers particularly were altogether precarious, and depended entirely upon courtesy.

That the common reader may understand the nature of these gratias, he must know, that when the king of Spain had laid higher duties upon our English goods than what the merchants were able or willing to comply with, he used to abate a certain part: which indulgence or abatement went under the name of a gratia. But when he had farmed out these his customs to several of his subjects, the farmers, in order to draw more merchandise to their respective ports, and thereby to increase their own particular profits, used to make new abatements, or gratias, to the British merchants, endeavouring sometimes to outvie one another in such indulgences, and by that means to get a greater proportion of custom into their own hands.

But to proceed: the duties on exportation may be computed, to be raised by the Utrecht treaty, near

as much as the aforesaid duties of importation: whereas, by the treaty made with his present majesty, they are reduced to their ancient standard.

Complaint having been made, that the Spaniards, after the suspension of arms, had taken several New England and other British ships gathering salt at the island of Tertuga, a very full and just report concerning that affair was laid before her late majesty, of which I shall give the reader the following extract:

"Your majesty's subjects have, from the first settlement of the continent of America, had a free access to this island; and have, without interruptions, unless in time of war, used to take what salt they pleased there: and we have proofs of that usage for above fifty years, as appears by certificates of persons who have been employed in that trade.

"It doth not appear, upon the strictest enquiry, that the Spaniards ever inhabited or settled on the said island; nor is it probable they ever did, it being all either barren rock, or dry sand, and having no fresh water or provisions in it.

"We take leave to lay before your majesty, the consequence of your majesty's subjects being prohibited to fetch salt at Tertuga; which will in part appear from the number of ships using that trade, being, as we are informed, one year with another, about a hundred sail.

"The salt carried from thence to New England is used chiefly for curing of fish, which is either cod, scale-fish, or mackrel: the former of which is the principal branch of the returns made from the continent to Great Britain by way of Spain, Portugal, and the Straits, for the woollen and other goods sent from this kingdom thither. Besides which, the scale-fish and mackrel are of such consequence, that the sugar-islands cannot subsist without them, their negroes being chiefly supported by this fish: so that if they were not supplied therewith from New England, (which they cannot be, if your majesty's subjects are

prohibited from getting salt at Tertuga,) they would not be able to carry on their sugar-works. This hath been confirmed to us by several considerable planters concerned in those parts.

"Upon the whole, your majesty's subjects having enjoyed an uninterrupted usage of gathering salt at Tertuga, ever since the first settlement of the continent as aforesaid, we humbly submit to your majesty the consequence of preserving that usage and right upon which the trade of your majesty's plantations so much depends."

Notwithstanding it appears from what is above written, that our sugar-islands were like to suffer considerably for want of fish from New England, no care was taken to have this matter remedied by the explanatory articles, which were posterior to the above-mentioned report.

However, in the third article of the treaty, made with his present majesty, this business is fully settled to our advantage.

The British merchants having had several hardships put upon them at Bilboa, which occasioned the decay of our trade at that place, the said merchants did make and execute, in the year 1700, a treaty of privileges with the magistrates and inhabitants of St. Ander, very much to the advantage of this kingdom, in order to their removing and settling there: the effect of which was prevented by the death of King Charles the Second of Spain, and the war which soon after ensued. This matter, it seems, was slighted or neglected by the managers of the Utrecht treaty: for, by the fourteenth article of that treaty, there is only 'a liberty given to the British subjects to settle and dwell at St. Ander, upon the terms of the ninth and thirtieth articles of the treaty of 1667,' which are general. But no regard was had to the forementioned treaty of privileges in 1700; whereas, by the second article of the treaty now made with his present majes-

ty, the forementioned treaty of privileges with St. Ander is confirmed and ratified.

Another considerable advantage is, that the French, by the treaty made with his present majesty, are to pay the same duties at the Dry Ports, through which they pass by land carriage, as we pay upon importation or exportation by sea; which was not provided for by the Utrecht treaty.

By the schedulas annexed to the treaty of 1667, the valuable privilege of having judge-conservators (appointed to make a more speedy and less expensive determination of all controversies arising in trade) was fully established. But, by the fifteenth article of Utrecht, that privilege was in effect given up. For it is therein only stipulated, 'That in case any other nation have that privilege, we shall in like manner enjoy it.' But, by the fifth article of the treaty now made with his present majesty, it is stipulated, that 'We shall enjoy all the rights, privileges, franchises, exemptions, and immunities whatsoever, which we enjoyed by virtue of the royal schedulas or ordinances by the treaty of 1667. So that hereby the privilege of judge-conservators is again confirmed to us.

As nothing but the reputation of his majesty in foreign countries, and of his fixed purposes to pursue the real good of his kingdoms, could bring about treaties of this nature: so it is impossible to reflect with patience on the folly and ingratitude of those men, who labour to disturb him in the midst of these his royal cares, and to misrepresent his generous endeavours for the good of his people.

No. 42. MONDAY, MAY 14.

O fortunatos mercatores!———— Hor.

Several authors have written on the advantage of trade in general; which is indeed so copious a subject, that as it is impossible to exhaust it in a short discourse, so it is very difficult to observe any thing new upon it. I shall therefore only consider trade in this paper, as it is absolutely necessary and essential to the safety, strength, and prosperity of our own nation.

In the first place, as we are an island accommodated on all sides with convenient ports, and encompassed with navigable seas, we should be inexcusable, if we did not make these blessings of Providence and advantages of nature turn to their proper account. The most celebrated merchants in the world, and those who make the greatest figure in antiquity, were situated in the little island of Tyre; which, by the the prodigious increase of its wealth and strength at sea, did very much influence the most considerable kingdoms and empires on the neighbouring continent, and gave birth to the Carthagenians, who afterwards exceeded all other nations in naval power. The old Tyre was indeed seated on the continent, from whence the inhabitants, after having been besieged by the great king of Assyria for the space of thirteen years, withdrew themselves and their effects into the island of Tyre; where, by the benefit of such a situation, a trading people were enabled to hold out for many ages against attempts of their enemies, and became the merchants of the world.

Farther; as an island, we are accessible on every side, and exposed to perpetual invasions; against which it is impossible to fortify ourselves sufficiently, without such a power at sea, as is not to be kept up, but by a people who flourish in commerce. To which

we must add, that our inland towns being destitute of fortifications, it is our indispensable concern to preserve this our naval strength, which is as a general bulwark to the British nation.

Besides; as an island, it has not been thought agreeable to the true British policy to make acquisitions upon the continent. In lieu, therefore, of such an increase of dominion, it is our business to extend to the utmost our trade and navigation. By this means, we reap the advantages of conquest, without violence or injustice; we not only strengthen ourselves, but gain the wealth of our neighbours in an honest way; and, without any act of hostility, lay the several nations of the world under a kind of contribution.

Secondly, Trade is fitted to the nature of our country, as it abounds with a great profusion of commodities of its own growth very convenient for other countries, and is naturally destitute of many things suited to the exigences, ornaments, and pleasures of life, which may be fetched from foreign parts. But, that which is more particularly to be remarked, our British products are of such kinds and quantities, as can turn the balance of trade to our advantage, and enable us to sell more to foreigners, than we have occasion to buy from them.

To this we must add, that, by extending a well-regulated trade, we are as great gainers by the commodities of many other countries, as by those of our own nation; and by supplying foreign markets with the growth and manufactures of the most distant regions, we receive the same profit from them, as if they were the produce of our own island.

Thirdly, We are not a little obliged to trade, as it has been a great means of civilising our nation, and banishing out of it all the remains of its ancient barbarity. There are many bitter sayings against islanders in general, representing them as fierce, treacherous, and inhospitable. Those who live on the continent have such opportunities of a frequent intercourse with

men of different religions and languages, and who live under different laws and governments, that they become more kind, benevolent, and open-hearted to their fellow creatures, than those who are the inhabitants of an island, that hath not such conversations with the rest of the species. Cæsar's observation upon our forefathers is very much to our present purpose; who remarks, that those of them that lived upon the coast, or in sea-port towns, were much more civilised than those who had their dwellings in the inland country, by reason of frequent communications with their neighbours on the continent.

In the last place, trade is absolutely necessary for us, as our country is very populous. It employs multitudes of hands both by sea and land, and furnishes the poorest of our fellow subjects with the opportunities of gaining an honest livelihood. The skilful or industrious find their account in it: and many, who have no fixed property in the soil of our country, can make themselves masters of as considerable estates, as those who have the greatest portions of the land descending to them by inheritance.

If what has been often charged upon us by our neighbours has any truth in it, that we are prone to sedition and delight in change, there is no cure more proper for this evil than trade, which thus supplies business to the active, and wealth to the indigent. When men are easy in their circumstances, they are naturally enemies to innovations: and indeed we see, in the course of our English histories, many of our popular commotions have taken their rise from the decay of some branch of commerce, which created discontents among persons concerned in the manufactures of the kingdom. When men are soured with poverty, and unemployed, they easily give into any prospect of change, which may better their condition, and cannot make it much worse.

Since, therefore, it is manifest, that the promoting of our trade and commerce is necessary and essential

to our security and strength, our peace and prosperity, it is our particular happiness to see a monarch on the throne who is sensible of the true interest of his kingdoms, and applies himself with so much success to the advancement of our national commerce.

The reader may see, in my last paper, the advantages which his majesty has gained for us in our Spanish trade. In this, I shall give a short account of those procured for us from the Austrian low-countries, by virtue of the twenty-sixth article of the barrier treaty, made at Antwerp the fifteenth of November last.

This branch of our trade was regulated by a tariff, or declaration of the duties of import and export, in the year 1670, which was superseded by another made in 1680, that continued till this last tariff, settled in 1715 with his present majesty. As for the two former, those who are at the pains of perusing them will find, the tariff of 1670 laid higher duties on several considerable branches of our trade, than that of 1680, but in many particulars was more favourable to us than the latter. Now by the present tariff of 1715, these duties are fixed and regulated for the future by those which were most favourable in either of the former tariffs, and all our products and manufactures (one only excepted, which I shall name by and by) settled upon rather an easier foot than ever.

Our woollen cloths, being the most profitable branch of our trade into these countries, have by this means gained a very considerable advantage. For the tariff of 1680, having laid higher duties upon the finer sorts, and lower duties on ordinary cloth, than what were settled in the tariff of 1670, his majesty has, by the present treaty, reduced the duties on the finer sorts to the tariff of 1670, and confirmed the duties on ordinary cloth according to the tariff of 1680. Insomuch that this present tariff of 1715, considered with relation to this valuable part of our trade, reduces the duties at least one sixth part, supposing the exporta-

tion of all sorts to be equal. But as there is always a much greater exportation of the ordinary cloth than of the finer sorts, the reduction of these duties becomes still much more considerable.

We must farther observe, that there had been several innovations made to the detriment of the English merchant since the tariff of 1680; all which innovations are now entirely set aside upon every species of goods, except butter, which is here particularly mentioned, because we cannot be too minute and circumstantial in accounts of this nature. This article, however, is moderated, and is rated in proportion to what has been, and is still to be, paid by the Dutch.

As our commerce with the Netherlands is thus settled to the advantage of our British merchants, so it is much to their satisfaction: and if his majesty, in the several succeeding parts of his reign (which we hope may be many years prolonged) should advance our commerce in the same proportion as he has already done, we may expect to see it in a more flourishing condition, than under any of his royal ancestors. He seems to place his greatness in the riches and prosperity of his people; and what may we not hope from him in a time of quiet and tranquillity? since, during the late distractions, he has done so much for the advantage of our trade, when we could not reasonably expect he should have been able to do any thing.

No. 43. FRIDAY, MAY 18.

Hoc fonte derivata clades
In patriam populumque fluxit. HOR.

ONE would wonder how any person, endowed with the ordinary principles of prudence and humanity, should desire to be king of a country, in which the established religion is directly opposite to that which

he himself professes. Were it possible for such a one to accomplish his designs, his own reason must tell him, there could not be a more uneasy prince, nor a more unhappy people. But how it can enter into the wishes of any private persons to be the subjects of a man, whose faith obliges him to use the most effectual means for extirpating their religion, is altogether incomprehensible, but upon the supposition, that whatever principles they seem to adhere to, their interest, ambition, or revenge, is much more active and predominant in their minds, than the love of their country, or of its national worship.

I have never heard of any one particular benefit, which either the Pretender himself, or the favourers of his cause, could promise to the British nation from the success of his pretensions; though the evils which would arise from it are numberless and evident. These men content themselves with one general assertion, which often appears in their writings, and in their discourse; that the kingdom will never be quiet till he is upon the throne. If by this position is meant, that those will never be quiet who would endeavour to place him there, it may possibly have some truth in it; though we hope even these will be reduced to their obedience by the care of their safety, if not by the sense of their duty. But, on the other side, how ineffectual would this strange expedient be, for establishing the public quiet and tranquillity, should it ever take place! for, by way of argument, we may suppose impossibilities. Would that party of men, which comprehends the most wealthy, and the most valiant of the kingdom, and which, were the cause put to a trial, would undoubtedly appear the most numerous, (for I am far from thinking all those who are distinguished by the name of Tories, to be favourers of the Pretender,) can we, I say, suppose these men would live quiet under a reign which they have hitherto opposed, and from which they apprehend such a manifest destruction to their country? Can we suppose our pre-

sent royal family, who are so powerful in foreign dominions, so strong in their relations and alliances, and so universally supported by the Protestant interest of Europe, would continue quiet, and not make vigorous and repeated attempts for the recovery of their right, should it ever be wrested out of their hands? Can we imagine that our British clergy would be quiet under a prince, who is zealous for his religion, and obliged by it to subvert those doctrines, which it is their duty to defend and propagate? Nay, would any of those men themselves, who are the champions of this desperate cause, unless such of them as are professed Roman Catholics, or disposed to be so, live quiet under a government, which at the best would make use of all indirect methods in favour of a religion that is inconsistent with our laws and liberties, and would impose on us such a yoke, as neither we nor our fathers were able to bear? All the quiet that could be expected from such a reign, must be the result of absolute power on the one hand, and a despicable slavery on the other: and I believe every reasonable man will be of the Roman historian's opinion, that a disturbed liberty is better than a quiet servitude.

There is not indeed a greater absurdity than to imagine the quiet of a nation can arise from an establishment, in which the king would be of one communion and the people of another; especially when the religion of the sovereign carries in it the utmost malignity to that of the subject. If any of our English monarchs might have hoped to reign quietly under such circumstances, it would have been King Charles the Second, who was received with all the joy and good will that are natural to a people, newly rescued from a tyranny which had long oppressed them in several shapes. But this monarch was too wise to own himself a Roman Catholic, even in that juncture of time; or to imagine it practicable for an avowed Popish prince to govern a Protestant people. His brother tried the experiment, and every one knows the success of it.

As speculations are best supported by facts, I shall add to these domestic examples one or two parallel instances out of the Swedish history, which may be sufficient to show us, that a scheme of government is impracticable in which the head does not agree with the body, in that point which is of the greatest concern to reasonable creatures. Sweden is the only Protestant kingdom in Europe besides this of Great Britain, which has had the misfortune to see Popish princes upon the throne; and we find that they behaved themselves as we did, and as it is natural for men to do, upon the same occasion. Their king, Sigismond, having, contrary to the inclinations of his people, endeavoured, by several clandestine methods, to promote the Roman Catholic religion among his subjects, and shown several marks of favour to their priests and Jesuits, was, after a very short reign, deposed by the states of that kingdom, being represented as one who could neither be held by oaths nor promises, and overruled by the influence of his religion, which dispenses with the violation of the most sacred engagements that are opposite to its interests. The states, to show farther their apprehensions of popery, and how incompatible they thought the principles of the church of Rome in a sovereign were with those of the reformed religion in his subjects, agreed that his son should succeed to the throne, provided he were brought up a Protestant. This the father seemingly complied with; but afterwards, refusing to give him such an education, the son was likewise set aside, and for ever excluded from that succession. The famous Queen Christina, daughter to the great Gustavus, was so sensible of those troubles which would accrue both to herself and her people, should she avow the Roman Catholic religion while she was upon the throne of Sweden; that she did not make an open profession of that faith, till she had resigned her crown, and was actually upon her journey to Rome.

In short, if there be any political maxim, which may

be depended upon as sure and infallible, this is one; that it is impossible for a nation to be happy, where a people of the reformed religion are governed by a king that is a papist. Were he indeed only a nominal Roman Catholic, there might be a possibility of peace and quiet under such a reign; but if he is sincere in the principles of his church, he must treat heretical subjects as that church directs him, and knows very well, that he ceases to be religious when he ceases to be a persecutor.

No. 44. MONDAY, MAY 21.

Multaque præterea variarum monstra ferarum
Centauri in foribus stabulant, scyllæque biformes,
Et centum-geminus Briareus, ac bellua Lernæ
Horrendum stridens, flammisque armata Chimæra,
Gorgones, Harpyæque, et forma tricorporis umbræ.
Corripit hic subita trepidus formidine ferrum
Æneas, strictamque aciem venientibus offert.
Et, ni docta comes tenues sine corpore vitas
Admoneat volitare cava sub imagine formæ,
Irruat, et frustra ferro diverberet umbras. VIRG.

As I was last Friday taking a walk in the Park, I saw a country gentleman at the side of Rosamond's pond, pulling a handful of oats out of his pocket, and, with a great deal of pleasure, gathering the ducks about him. Upon my coming up to him, who should it be but my friend the fox-hunter, whom I gave some account of in my twenty-second paper! I immediately joined him, and partook of his diversion, till he had not an oat left in his pocket. We then made the tour of the Park together, when, after having entertained me with the description of a decoy-pond that lay near his seat in the country, and of a meeting-house that was going to be rebuilt in a neighbouring market town, he gave me an account of some very odd adventures which he had met with that morning; and which I

shall lay together in a short and faithful history, as well as my memory will give me leave.

My friend, who has a natural aversion to London, would never have come up, had not he been subpœnaed to it, as he told me, in order to give his testimony for one of the rebels, whom he knew to be a very fair sportsman. Having travelled all night, to avoid the inconveniences of dust and heat, he arrived with his guide, a little after break of day, at Charing-Cross; where, to his great surprise, he saw a running footman carried in a chair, followed by a waterman in the same kind of vehicle. He was wondering at the extravagance of their masters that furnished them with such dresses and accommodations, when, on a sudden, he beheld a chimney-sweeper, conveyed after the same manner, with three footmen running before him. During his progress through the Strand, he met with several other figures, no less wonderful and surprising. Seeing a great many in rich morning gowns, he was amazed to find that persons of quality were up so early: and was no less astonished to see many lawyers in their bar-gowns, when he knew by his almanac the term was ended. As he was extremely puzzled and confounded in himself what all this should mean, a hackney-coach chancing to pass by him, four Batts popped out their heads all at once, which very much frighted both him and his horse. My friend, who always takes care to cure his horse of such starting fits, spurred him up to the very side of the coach, to the no small diversion of the Batts; who, seeing him with his long whip, horse-hair perriwig, jockey belt, and coat without sleeves, fancied him to be one of the masqueraders on horseback, and received him with a loud peal of laughter. His mind being full of idle stories, which are spread up and down the nation by the disaffected, he immediately concluded that all the persons he saw in these strange habits were foreigners, and conceived a great indignation against them, for pretending to laugh at an English country-gentleman. But he soon

recovered out of his error, by hearing the voices of several of them, and particularly of a shepherdess quarrelling with her coachman, and threatening to break his bones in very intelligible English, though with a masculine tone. His astonishment still increased upon him, to see a continued procession of harlequins, scaramouches, punchinellos, and a thousand other merry dresses, by which people of quality distinguish their wit from that of the vulgar.

Being now advanced as far as Somerset-house, and observing it to be the great hive whence this swarm of chimeras issued forth from time to time, my friend took his station among a cluster of mob, who were making themselves merry with their betters. The first that came out was a very venerable matron, with a nose and chin that were within a very little of touching one another. My friend, at the first view, fancying her to be an old woman of quality, out of his good breeding, put off his hat to her, when the person pulling off her mask, to his great surprise, appeared a smock-faced young fellow. His attention was soon taken off from this object, and turned to another that had very hollow eyes and a wrinkled face, which flourished in all the bloom of fifteen. The whiteness of the lily was blended in it with the blush of the rose. He mistook it for a very whimsical kind of mask; but, upon a nearer view, he found that she held her vizard in her hand, and that what he saw was only her natural countenance, touched up with the usual improvements of an aged coquette.

The next who showed herself was a female Quaker, so very pretty, that he could not forbear licking his lips, and saying to the mob about him, 'It is ten thousand pities she is not a church woman.' The Quaker was followed by half a dozen nuns, who filed off one after another up Catharine-street, to their respective convents in Drury-lane.

The 'squire, observing the preciseness of their dress, began now to imagine, after all, that this was a nest of

sectaries; for he had often heard that the town was full of them. He was confirmed in this opinion upon seeing a conjurer, whom he guessed to be the holder-forth. However, to satisfy himself, he asked a porter, who stood next him, what religion these people were of? The porter replied, 'They are of no religion; it is a masquerade.' Upon that, says my friend, I began to smoke that they were a parcel of mummers; and, being himself one of the quorum in his own county, could not but wonder that none of the Middlesex justices took care to lay some of them by the heels. He was the more provoked in the spirit of magistracy, upon discovering two very unseemly objects: the first was a judge, who rapped out a great oath at his footman; and the other a big-bellied woman, who, upon taking a leap into the coach, miscarried of a cushion. What still gave him greater offence, was a drunken bishop, who reeled from one side of the court to the other, and was very sweet upon an Indian queen. But his worship, in the midst of his austerity, was mollified at the sight of a very lovely milk-maid, whom he began to regard with an eye of mercy, and conceived a particular affection for her, until he found, to his great amazement, that the standers-by suspected her to be a duchess.

I must not conclude this narrative without mentioning one disaster which happened to my friend on this occasion. Having, for his better convenience, dismounted, and mixed among the crowd, he found, upon his arrival at the inn, that he had lost his purse and his almanac. And though it is no wonder such a trick should be played him by some of the curious spectators, he cannot beat it out of his head, but that it was a cardinal who picked his pocket, and that this cardinal was a Presbyterian in disguise.

No. 45. FRIDAY, MAY 25.

Nimium risus pretium est si probitatis impendio constat. QUINTIL.

I HAVE lately read, with much pleasure, the Essays upon several Subjects published by Sir Richard Blackmore; and, though I agree with him in many of his excellent observations, I cannot but take that reasonable freedom, which he himself makes use of with regard to other writers, to dissent from him in some few particulars. In his reflections upon works of wit and humour, he observes how unequal they are to combat vice and folly; and seems to think, that the finest raillery and satire, though directed by these generous views, never reclaimed one vicious man, or made one fool depart from his folly.

This is a position very hard to be contradicted, because no author knows the number or names of his converts. As for the Tatlers and Spectators in particular, which are obliged to this ingenious and useful author for the character he has given of them, they were so generally dispersed in single sheets, and have since been printed in so great numbers, that it is to be hoped they have made some proselytes to the interests, if not to the practice, of wisdom and virtue, among such a multitude of readers.

I need not remind this learned gentleman, that Socrates, who was the greatest propagator of morality in the heathen world, and a martyr for the unity of the Godhead, was so famous for the exercise of this talent among the politest people of antiquity, that he gained the name of ὁ Εἴρων, *the Droll.*

There are very good effects which visibly arose from the above-mentioned performances, and others of the like nature; as, in the first place, they diverted raillery from improper objects, and gave a new turn to ridicule, which, for many years, had been exerted on persons and things of a sacred and serious nature. They

endeavoured to make mirth instructive, and, if they failed in this great end, they must be allowed at least to have made it innocent. If wit and humour begin again to relapse into their former licentiousness, they can never hope for approbation from those who know that raillery is useless when it has no moral under it, and pernicious when it attacks any thing that is either unblameable or praise-worthy. To this we may add, what has been commonly observed, that it is not difficult to be merry on the side of vice, as serious objects are the most capable of ridicule; as the party, which naturally favours such a mirth, is the most numerous; and as there are the most standing jests and patterns for imitation in this kind of writing.

In the next place; such productions of wit and humour, as have a tendency to expose vice and folly, furnish useful diversions to all kinds of readers. The good or prudent man may, by these means, be diverted, without prejudice to his discretion, or morality. Raillery, under such regulations, unbends the mind from serious studies, and severer contemplations, without throwing it off from its proper bias. It carries on the same design that is promoted by authors of a graver turn, and only does it in another manner. It also awakens reflection in those who are the most indifferent in the cause of virtue or knowledge, by setting before them the absurdity of such practices as are generally unobserved, by reason of their being common or fashionable: nay, it sometimes catches the dissolute and abandoned before they are aware of it; who are often betrayed to laugh at themselves, and, upon reflection, find, that they are merry at their own expence. I might farther take notice, that, by entertainments of this kind, a man may be cheerful in solitude, and not be forced to seek for company every time he has a mind to be merry.

The last advantage I shall mention, from compositions of this nature, when thus restrained, is, that they show wisdom and virtue are far from being inconsist-

ent with politeness and good humour. They make morality appear amiable to people of gay dispositions, and refute the common objection against religion, which represents it as only fit for gloomy and melancholy tempers. It was the motto of a bishop, very eminent for his piety and good works, in King Charles the Second's reign, *Inservi Deo et lætare*, 'Serve God and be cheerful.' Those, therefore, who supply the world with such entertainments of mirth as are instructive, or at least harmless, may be thought to deserve well of mankind; to which I shall only add, that they retrieve the honour of polite learning, and answer those sour enthusiasts, who affect to stigmatize the finest and most elegant authors, both ancient and modern (which they have never read) as dangerous to religion, and destructive of all sound and saving knowledge.

Our nation are such lovers of mirth and humour, that it is impossible for detached papers, which come out on stated days, either to have a general run, or long continuance, if they are not diversified, and enlivened, from time to time, with subjects and thoughts, accommodated to this taste, which so prevails among our countrymen. No periodical author, who always maintains his gravity, and does not sometimes sacrifice to the Graces, must expect to keep in vogue for any considerable time. Political speculations, in particular, however just and important, are of so dry and austere a nature, that they will not go down with the public without frequent seasonings of this kind. The work may be well performed, but will never take, if it is not set off with proper scenes and decorations. A mere politician is but a dull companion, and, if he is always wise, is in great danger of being tiresome or ridiculous.

Besides, papers of entertainment are necessary to increase the number of readers, especially among those of different notions and principles; who, by this means, may be betrayed to give you a fair hearing, and to

know what you have to say for yourself. I might likewise observe, that, in all political writings, there is something that grates upon the mind of the most candid reader, in opinions which are not conformable to his own way of thinking; and that the harshness of reasoning is not a little softened and smoothed by the infusions of mirth and pleasantry.

Political speculations do likewise furnish us with several objects that may very innocently be ridiculed, and which are regarded as such by men of sense in all parties; of this kind are the passions of our stateswomen, and the reasonings of our fox-hunters.

A writer, who makes fame the chief end of his endeavours, and would be more desirous of pleasing than of improving his readers, might find an inexhaustible fund of mirth in politics. Scandal and satire are never-failing gratifications to the public. Detraction and obloquy are received with as much eagerness as wit and humour. Should a writer single out particular persons, or point his raillery at any order of men, who, by their profession, ought to be exempt from it; should he slander the innocent, or satirise the miserable; or should he, even on the proper subjects of derision, give the full play to his mirth, without regard to decency and good manners; he might be sure of pleasing a great part of his readers, but must be a very ill man, if, by such a proceeding, he could please himself.

No. 46. MONDAY, MAY 28.

——— Malè ominatis
Parcite verbis:
Hic dies, verè mihi festus, atras
Eximet curas; ego nec tumultum
Nec mori per vim metuam tenente
Cæsare terras. Hor.

The usual salutation to a man upon his birth-day among the ancient Romans, was *multos et felices;* in

which they wished him many happy returns of it. When Augustus celebrated the secular year, which was kept but once in a century, and received the congratulations of his people on that account, an eminent court-wit saluted him in the birth-day form, *multos et felices*, which is recorded as a beautiful turn of compliment, expressing a desire that he might enjoy a happy life of many hundreds of years. This salutation cannot be taxed with flattery, since it was directed to a prince, of whom it is said, by a great historian, 'It had been happy for Rome, if he had never been born, or if he had never died.' Had he never been born, Rome would, in all probability, have recovered its former liberty: had he never died, it would have been more happy under his government, than it could have been in the possession of its ancient freedom.

It is our good fortune that our sovereign, whose nativity is celebrated on this day, gives us a prospect, which the Romans wanted under the reign of their Augustus, of his being succeeded by an heir, both to his virtues and his dominions. In the mean time it happens very luckily, for the establishment of a new race of kings upon the British throne, that the first of this royal line has all those high qualifications which are necessary to fix the crown upon his own head, and to transmit it to his posterity. We may, indeed, observe, that every series of kings who have kept up the succession in their respective families, in spite of all pretensions and oppositions formed against them, has been headed by princes famous for valour and wisdom. I need only mention the names of William the Conqueror, Henry the Second, Henry the Fourth, Edward the Fourth, and Henry the Seventh. As for king James the First, the founder of the Stuart race, had he been as well turned for the camp as the cabinet, and not confined all his views to the peace and tranquillity of his own reign, his son had not been involved in such fatal troubles and confusions.

Were an honest Briton to wish for a sovereign, who,

in the present situation of affairs, would be most capable of advancing our national happiness, what could he desire more than a prince mature in wisdom and experience; renowned for his valour and resolution; successful and fortunate in his undertakings; zealous for the reformed religion; related or allied to all the most considerable Protestant powers of Europe; and blessed with a numerous issue? A failure, in any one of these particulars, has been the cause of infinite calamities to the British nation; but when they all thus happily concur in the same person, they are as much as can be suggested, even by our wishes, for making us a happy people, so far as the qualifications of a monarch can contribute to it.

I shall not attempt a character of his present majesty, having already given an imperfect sketch of it in my second paper; but shall choose rather to observe that cruel treatment which this excellent prince has met with from the tongues and pens of some of his disaffected subjects. The baseness, ingratitude, and injustice of which practice will appear to us, if we consider,

First, that it reflects highly upon the good sense of the British nation, who do not know how to set a just value upon a prince, whose virtues have gained him the universal esteem of foreign countries. Those potentates, who, as some may suppose, do not wish well to his affairs, have shown the greatest respect to his personal character, and testified their readiness to enter into such friendships and alliances as may be advantageous to his people. The northern kings solicit him with impatience to come among them, as the only person capable of settling the several claims and pretensions, which have produced such unspeakable calamities in that part of the world. Two of the most remote and formidable powers of Europe have entertained thoughts of submitting their disputes to his arbitration. Every one knows his ancient subjects had such a long experience of his sovereign virtues, that at his departure from them his whole people were in tears; which were

answered with all those sentiments of humanity, that arise in the heart of a good prince on so moving an occasion. What a figure, therefore, must we make among mankind, if we are the only people of Europe who derogate from his merit, that may be made happy by it! and if, in a kingdom which is grown glorious by the reputation of such a sovereign, there are multitudes who would endeavour to lessen and undervalue it.

In the next place; such a resentment from any part of our fellow subjects, is by no means answerable to what we receive from his majesty. His love and regard for our constitution is so remarkable, that as we are told by those, whose office it is to lay the business of the nation before him, it is his first question, upon any matter of the least doubt or difficulty, whether it be in every point according to the laws of the land? He is easy of access to those who desire it, and is so gracious in his behaviour and condescension, on such occasions, that none of his subjects retire from his presence without the greatest idea of his wisdom and goodness. His continued application to such public affairs as may conduce to the benefit of his kingdoms, diverts him from those pleasures and entertainments, which may be indulged by persons in a lower station, and are pursued with eagerness by princes who have not the care of the public so much at heart. The least return, which we can make to such a sovereign, is that tribute which is always paid by honest men, and is always acceptable to great minds, the praise and approbation that are due to a virtuous and noble character. Common decency forbids opprobrious language, even to a bad prince; and common justice will exact from us towards a good prince, the same benevolence and humanity with which he treats his subjects. Those who are influenced by duty and gratitude, will rise much higher in all the expressions of affection and respect, and think they can never do too much to advance the glory of a sovereign, who takes so much pains to advance their happiness.

When we have a king, who has gained the reputation of the most unblemished probity and honour, and has been famed through the whole course of his life, for an inviolable adherence to his promises, we may acquiesce (after his many solemn declarations, in all those measures, which it is impossible for us to judge rightly of, unless we were let into such schemes of council and intelligence as produce them; and, therefore, we should rather turn our thoughts upon the reasonableness of his proceedings, than busy ourselves to form objections against them. The consideration of his majesty's character should, at all times, suppress our censure of his conduct: and since we have never yet seen, or heard of any false steps in his behaviour, we ought in justice to think, that he governs himself by his usual rules of wisdom and honour, until we discover something to the contrary.

These considerations ought to reconcile to his majesty the hearts and tongues of all his people: but as for those who are the obstinate, irreclaimable, professed enemies to our present establishment, we must expect their calumnies will not only continue, but rise against him in proportion as he pursues such measures as are likely to prove successful, and ought to recommend him to his people.

No. 47. FRIDAY, JUNE 1.

——— *Cessit furor, et rabida ora quierunt.* VIRG.

I QUESTION not but most of my readers will be very well pleased to hear, that my friend the fox-hunter, of whose arrival in town I gave notice in my forty-fourth paper, is become a convert to the present establishment, and a good subject to King George. The motives to his conversion shall be the subject of this paper, as they may be of use to other persons who la-

bour under those prejudices and prepossessions, which hung so long upon the mind of my worthy friend. These I had an opportunity of learning the other day, when, at his request, we took a ramble together to see the curiosities of this great town.

The first circumstance, as he ingenuously confessed to me (while we were in the coach together) which helped to disabuse him, was seeing King Charles the First on horseback, at Charing-Cross; for he was sure that prince could never have kept his seat there, had the stories been true he had heard in the country, that forty-one was come about again.

He owned to me that he looked with horror on the new Church that is half built in the Strand, as taking it, at first sight, to be half demolished: but, upon enquiring of the workmen, was agreeably surprised to find, that, instead of pulling it down, they were building it up; and that fifty more were raising in other parts of the town.

To these I must add a third circumstance, which I I find had no small share in my friend's conversion. Since his coming to town, he chanced to look into the church of St. Paul, about the middle of sermon time, where, having first examined the dome, to see if it stood safe (for the screw-plot ran still in his head) he observed that the lord mayor, aldermen, and city sword were a part of the congregation. This sight had the more weight with him, as, by good luck, not above two of that venerable body were fallen asleep.

This discourse held us till we came to the Tower; for our first visit was to the lions. My friend, who had a great deal of talk with their keeper, enquired very much after their health, and whether none of them had fallen sick upon the taking of Perth, and the flight of the Pretender; and, hearing they were never better in their lives, I found he was extremely startled; for he had learned from his cradle, that the lions in the Tower were the best judges of the title of our British kings, and always sympathised with our sovereigns.

After having here satiated our curiosity, we repaired to the Monument, where my fellow-traveller, being a well-breathed man, mounted the ascent with much speed and activity. I was forced to halt so often in this perpendicular march, that, upon my joining him on the top of the pillar, I found he had counted all the steeples and towers that were discernible from this advantageous situation, and was endeavouring to compute the number of acres they stood upon. We were both of us very well pleased with this part of the prospect; but I found he cast an evil eye upon several warehouses, and other buildings that looked like barns, and seemed capable of receiving great multitudes of people. His heart misgave him that these were so many meeting-houses, but, upon communicating his suspicions to me, I soon made him easy in this particular.

We then turned our eyes upon the river, which gave me an occasion to inspire him with some favourable thoughts of trade and merchandise, that had filled the Thames with such crowds of ships, and covered the shore with such swarms of people.

We descended very leisurely, my friend being careful to count the steps, which he registered in a blank leaf of his new almanac. Upon our coming to the bottom, observing an English inscription upon the basis, he read it over several times, and told me he could scarce believe his own eyes, for that he had often heard from an old attorney, who lived near him in the country, that it was the Presbyterians who burned down the city; whereas, says he, this pillar positively affirms, in so many words, that 'the burning of this ancient city was begun and carried on by the treachery and malice of the popish faction, in order to their carrying on their horrid plot for extirpating the Protestant religion, and old English liberty, and introducing popery and slavery.' This account, which he looked upon to be more authentic than if it had been in print, I found, made a very great impression upon him.

We now took coach again, and made the best of our way for the Royal Exchange, though I found he did not much care to venture himself into the throng of that place; for he told me he had heard they were, generally speaking, republicans, and was afraid of having his pocket picked amongst them. But he soon conceived a better opinion of them, when he spied the statue of King Charles the Second standing up in the middle of the crowd, and most of the kings in Baker's Chronicle ranged in order over their heads; from whence he very justly concluded, that an antimonarchical assembly could never chuse such a place to meet in once a day.

To continue this good disposition in my friend, after a short stay at Stock's market, we drove away directly for the Mews, where he was not a little edified with the sight of those fine sets of horses which have been brought over from Hanover, and with the care that is taken of them. He made many good remarks upon this occasion, and was so pleased with his company, that I had much ado to get him out of the stable.

In our progress to St. James's Park, (for that was the end of our journey), he took notice, with great satisfaction, that, contrary to his intelligence in the country, the shops were all open and full of business; that the soldiers walked civilly in the streets; that clergymen, instead of being affronted, had generally the wall given them; and that he had heard the bells ring to prayers from morning to night, in some part of the town or another.

As he was full of these honest reflections, it happened very luckily for us, that one of the king's coaches passed by with the three young princesses in it, whom, by an accidental stop, we had an opportunity of surveying for some time: my friend was ravished with the beauty, innocence, and sweetness, that appeared in all their faces. He declared several times, that they were the finest children he had ever seen in all his life; and assured me that, before this sight, if any one had told

him it had been possible for three such pretty children to have been born out of England, he should never have believed them.

We were now walking together in the Park, and, as it is usual for men who are naturally warm and heady, to be transported with the greatest flush of good-nature, when they are once sweetened; he owned to me very frankly, he had been much imposed upon by those false accounts of things he had heard in the country; and that he would make it his business, upon his return thither, to set his neighbours right, and give them a more just notion of the present state of affairs.

What confirmed my friend in this excellent temper of mind, and gave him an inexpressible satisfaction, was a message he received, as we were walking together, from the prisoner, for whom he had given his testimony in his late trial. This person having been condemned for his part in the late rebellion, sent him word that his majesty had been graciously pleased to reprieve him, with several of his friends, in order, as it was thought, to give them their lives; and that he hoped, before he went out of town they should have a cheerful meeting, and drink health and prosperity to King George.

No. 48. MONDAY, JUNE 4.

Tu tamen, si habes aliquam spem de republica, sive desperas; ea para, meditare, cogita, quæ esse in eo cive ac viro debent, qui sit rempublicam afflictam et oppressam miseris temporibus ac perditis moribus in veterem dignitatem ac libertatem vindicaturus. CICERO.

THE condition of a minister of state is only suited to persons, who, out of a love to their king and country, desire rather to be useful to the public than easy to themselves. When a man is posted in such a station, what-

ever his behaviour may be, he is sure, beside the natural fatigue and trouble of it, to incur the envy of some and the displeasure of others; as he will have many rivals, whose ambition he cannot satisfy, and many dependants whose wants he cannot provide for. These are misfortunes inseparable from such public employments in all countries; but there are several others which hang upon this condition of life in our British government, more than any other sovereignty in Europe: as, in the first place, there is no other nation which is so equally divided into two opposite parties, whom it is impossible to please at the same time. Our notions of the public good, with relation both to ourselves and foreigners, are of so different a nature, that those measures, which are extolled by one half of the kingdom, are naturally decried by the other. Besides, that in a British administration, many acts of government are absolutely necessary, in which one of the parties must be favoured and obliged, in opposition to their antagonists. So that the most perfect administration, conducted by the most consummate wisdom and probity, must unavoidably produce opposition, enmity, and defamation, from multitudes who are made happy by it.

Farther, it is peculiarly observed of our nation, that almost every man in it is a politician, and hath a scheme of his own, which he thinks preferable to that of any other person. Whether this may proceed from that spirit of liberty which reigns among us, or from those great numbers of all ranks and conditions, who, from time to time, are concerned in the British legislature, and, by that means, are let into the business of this nation, I shall not take upon me to determine. But for this reason it is certain, that a British ministry must expect to meet with many censurers, even in their own party, and ought to be satisfied, if, allowing to every particular man that his private scheme is wisest, they can persuade him that next to his own plan that of the government is the most eligible.

Besides, we have a set of very honest and well-meaning gentlemen in England, not to be met with in other countries, who take it for granted they can never be in the wrong, so long as they oppose ministers of state. Those, whom they have admired through the whole course of their lives for their honour and integrity, though they still persist to act in their former character, and change nothing but their stations, appear to them in a disadvantageous light, as soon as they are placed upon state eminences. Many of these gentlemen have been used to think there is a kind of slavery in concurring with the measures of great men, and that the good of the country is inconsistent with the inclinations of the court: by the strength of these prejudices, they are apt to fancy a man loses his honesty, from the very moment that it is made the most capable of being useful to the public; and will not consider that it is every whit as honourable to assist a good minister, as to oppose a bad one.

In the last place, we may observe, that there are greater numbers of persons who solicit for places, and, perhaps, are fit for them, in our own country, than in any other. To which we must add, that, by the nature of our constitution, it is in the power of more particular persons in this kingdom, than in any other, to distress the government when they are disobliged. A British minister must, therefore, expect to see many of those friends and dependants fall off from him, whom he cannot gratify in their demands upon him; since, to use the phrase of a late statesman, who knew very well how to form a party, 'The pasture is not large enough.'

Upon the whole; the condition of a British minister labours under so many difficulties, that we find in almost every reign since the conquest, the chief ministers have been new men, or such as have raised themselves to the greatest posts in the government, from the state of private gentlemen. Several of them neither rose from any conspicuous family, nor left any

behind them, being of that class of eminent persons, whom Sir Francis Bacon speaks of, who, like comets or blazing-stars, draw upon them the whole attention of the age in which they appear, though nobody knows whence they came, nor where they are lost. Persons of hereditary wealth and title have not been over forward to engage in so great a scene of cares and perplexities, nor to run all the risks of so dangerous a situation. Nay, many whose greatness and fortune were not made to their hands, and had sufficient qualifications and opportunities of rising to these high posts of trust and honour, have been deterred from such pursuits, by the difficulties that attend them, and chose rather to be easy than powerful; or, if I may use the expression, to be carried in the chariot, than to drive it.

As the condition of a minister of state in general is subject to many burdens and vexations; and as that of a British minister, in particular, is involved in several hazards and difficulties peculiar to our own country: so is this high station exposed more than ordinary to such inconveniences in the present juncture of affairs; first, as it is the beginning of a new establishment among us; and, secondly, as this establishment hath been disturbed by a dangerous rebellion.

If we look back into our English history, we shall always find the first monarch of a new line received with the greatest opposition, and reconciling to himself, by degrees, the duty and affection of his people. The government, on such occasions, is always shaken before it settles. The inveteracy of the people's prejudices, and the artifices of domestic enemies, compelled their rulers to make use of all means for reducing them to their allegiance, which, perhaps, after all, was brought about rather by time than by policy. When commotions and disturbances are of an extraordinary and unusual nature, the proceedings of the government must be so too. The remedy must be suited to the evil, and I know no juncture more difficult to a minister of state than such as requires uncommon

methods to be made use of; when, at the same time, no others can be made use of, than what are prescribed by the known laws of our constitution. Several measures may be absolutely necessary in such a juncture, which may be represented as hard and severe, and would not be proper in a time of public peace and tranquillity. In this case Virgil's excuse, which he put in the mouth of a fictitious sovereign upon a complaint of this nature, hath the utmost force of reason and justice on its side:

Res dura et regni novitas me talia cogunt

The difficulties I meet with in the beginning of my reign make such a proceeding necessary.

In the next place; as this establishment has been disturbed by a dangerous rebellion, the ministry has been involved in many additional and supernumerary difficulties. It is a common remark, that English ministers never fare so well as in a time of war with a foreign power, which diverts the private feuds and animosities of the nation, and turns their efforts upon the common enemy. As a foreign war is favourable to a ministry, a rebellion is no less dangerous; if it succeeds, they are the first persons who must fall a sacrifice to it; if it is defeated, they naturally become odious to all the secret favourers and abettors of it. Every method they make use of for preventing or suppressing it, and for deterring others from the like practices for the future, must be unacceptable and displeasing to the friends, relations, and accomplices of the guilty. In cases where it is thought necessary to make examples, it is the humour of the multitude to forget the crime and remember the punishment. However, we have already seen, and still hope to see, so many instances of mercy in his majesty's government, that our chief ministers have more to fear from the murmurs of their too-violent friends, than from the reproaches of their enemies.

No. 49. FRIDAY, JUNE 8.

———*Jam nunc solennes ducere pompas*
Ad delubra juvat———— VIRG.

YESTERDAY was set apart as a day of public thanksgiving for the late extraordinary successes, which have secured to us every thing that can be esteemed, and delivered us from every thing that can be apprehended, by a Protestant and free people. I cannot but observe, upon this occasion, the natural tendency in such a national devotion, to inspire men with sentiments of religious gratitude, and to swell their hearts with inward transports of joy and exultation.

When instances of divine favour are great in themselves, when they are fresh upon the memory, when they are peculiar to a certain country, and commemorated by them in large and solemn assemblies; a man must be of a very cold or degenerate temper, whose heart doth not burn within him, in the midst of that praise and adoration, which arises at the same hour in all the different parts of the nation, and from the many thousands of the people.

It is impossible to read of extraordinary and national acts of worship, without being warmed with the description, and feeling some degree of that divine enthusiasm, which spreads itself among a joyful and religious multitude. A part of that exuberant devotion, with which the whole assembly raised and animated one another, catches a reader at the greatest distance of time, and makes him a kind of sharer in it.

Among all the public solemnities of this nature, there is none in history so glorious as that under the reign of King Solomon, at the dedication of the Temple. Besides the great officers of state, and the inhabitants of Jerusalem, all the elders and heads of tribes, with the whole body of the people ranged under them, from one end of the kingdom to the other, were summoned to

assist in it. We may guess at the prodigious number of this assembly, from the sacrifice on which they feasted, consisting of a hundred and twenty thousand sheep, and two hundred and twenty hecatombs of oxen. When this vast congregation was formed into a regular procession to attend the ark of the covenant, the king marched at the head of his people, with hymns and dances, to the new temple, which he had erected for its reception. Josephus tells us, that the Levites sprinkled the way as they passed with the blood of sacrifices, and burned the holy incense in such quantities, as refreshed the whole multitude with its odours, and filled all the region about them with perfume. When the ark was deposited under the wings of the cherubims in the holy place, the great concert of praise began. It was enlivened with a hundred and twenty trumpets, assisted with a proportionable number of other kinds of musical instruments, and accompanied with innumerable voices of all the singers of Israel, who were instructed and set apart to religious performances of this kind. As this mighty chorus was extolling their Maker, and exciting the whole nation, thus assembled to the praise of his never-ceasing goodness and mercy, the Shekinah descended; or, to tell it in the more emphatical words of holy writ, 'It came to pass, as the trumpets and singers were as one, to make one sound to be heard in praising and thanking the Lord, and when they lift up their voice with the trumpets and cymbals, and instruments of music, and praised the Lord, saying, 'For he is good, for his mercy endureth for ever;' that then the house was filled with a cloud.' The priests themselves, not able to bear the awfulness of the appearance, retired into the court of the Temple, where the king, being placed upon a brazen scaffold, so as to be seen by the whole multitude, blessed the congregation of Israel, and, afterwards, spreading forth his hands to heaven, offered up that divine prayer which is twice recorded at length in scripture, and has always been looked upon as a

composition fit to have proceeded from the wisest of men. He had no sooner finished his prayer, when a flash of fire fell from heaven and burned up the sacrifice which lay ready upon the altar. The people, whose hearts were gradually moved by the solemnity of the whole proceeding, having been exalted by the religious strains of music, and awed by the appearance of that glory which filled the temple, seeing now the miraculous consumption of the sacrifice, and observing the piety of their king, who lay prostrate before his maker, "bowed themselves with their faces to the ground upon the pavement, and worshipped and praised the Lord, saying, 'For he is good, for his mercy endureth for ever.'

What happiness might not such a kingdom promise to itself, where the same elevated spirit of religion ran through the prince, the priests, and the people! But I shall quit this head, to observe that such an uncommon fervour of devotion showed itself among our own countrymen, and in the persons of three princes, who were the greatest conquerors in our English history. These are Edward the Third, his son the Black Prince, and Henry the Fifth. As for the first, we are told that, before the famous battle of Cressy, he spent the greatest part of the night in prayer, and in the morning received the sacrament with his son, the chief of his officers and nobility. The night of that glorious day was no less piously distinguished by the orders, which he gave out to his army, that they should forbear all insulting of their enemies, or boasting of their own valour, and employ their time in returning thanks to the Great Giver of the victory. The Black Prince, before the battle of Poictiers, declared, that his whole confidence was in the Divine assistance; and, after that great victory, behaved himself in all particulars like a truly Christian conqueror. Eight days successively were appointed, by his father in England, for a solemn and public thanksgiving; and, when the young prince returned in triumph with a king of France

as his prisoner, the pomp of the day consisted chiefly in extraordinary processions, and acts of devotion. The behaviour of the Black Prince, after a battle in Spain, whereby he restored the king of Castile to his dominions, was no less remarkable. When that king, transported with his success, flung himself upon his knees to thank him, the generous prince ran to him, and, taking him by the hand, told him it was not he who could lay any claim to his gratitude, but desired they might go to the altar together, and jointly return their thanks to whom only it was due.

Henry the Fifth (who, at the beginning of his reign, made a public prayer, in the presence of his lords and commons, that he might be cut off by an immediate death, if Providence foresaw he would not prove a just and good governor, and promote the welfare of his people) manifestly derived his courage from his piety, and was scrupulously careful not to ascribe the success of it to himself. When he came within sight of that prodigious army, which offered him battle at Agincourt, he ordered all his cavalry to dismount, and with the rest of his forces to implore, upon their knees, a blessing on their undertaking. In a noble speech, which he made to his soldiers, immediately before the first onset, he took notice of a very remarkable circumstance, namely, that this very day of battle was the day appointed, in his own kingdom, to offer up public devotions for the prosperity of his arms, and therefore bid them not doubt of victory, since, at the same time that they were fighting in the field, all the people of England were lifting up their hands to heaven for their success. Upon the close of that memorable day, in which the king had performed wonders with his own hand, he ordered the hundred and fifteenth psalm to be repeated in the midst of his victorious army, and at the words, 'Not unto us, not unto us, but unto thy name be the praise,' he himself, with his whole host, fell to the earth upon their faces, ascribing to Omnipotence the whole glory of so great an action.

I shall conclude this paper with a reflection, which naturally rises out of it. As there is nothing more beautiful in the sight of God and man, than a king and his people concurring in such extraordinary acts of devotion, one cannot suppose a greater contradiction and absurdity in a government, than where the king is of one religion and the people of another. What harmony or correspondence can be expected between a sovereign and his subjects, when they cannot join together in the most joyful, the most solemn, and most laudable action of reasonable creatures; in a word, where the prince considers his people as heretics, and the people look upon their prince as an idolater.

No. 50. MONDAY, JUNE 11.

O quisquis volet impias
Cædes, et rabiem tollere civicam:
Si quæret pater urbium
Subscribi statuis; indomitam audeat
Refrænare licentiam
Clarus post genitis——— HOR.

WHEN Mahomet had for many years endeavoured to propagate his imposture among his fellow citizens, and, instead of gaining any number of proselytes, found his ambition frustrated, and his notions ridiculed; he forbade his followers the use of argument and disputation in the advancing of his doctrines, and to rely only upon the cimeter for their success. Christianity, he observed, had made its way by reason and miracles, but he professed it was his design to save men by the sword. From that time he began to knock down his fellow citizens with a great deal of zeal, to plunder caravans with a most exemplary sanctity, and to fill all Arabia with an unnatural medley of religion and bloodshed.

The enemies of our happy establishment seem at present to copy out the piety of this seditious prophet, and to have recourse to his laudable method of club-law, when they find all other means of enforcing the absurdity of their opinions to be ineffectual. It was usual among the ancient Romans, for those, who had saved the life of a citizen, to be dressed in an oaken garland; but, among us, this has been a mark of such well-intentioned persons, as would betray their country, if they were able, and beat out the brains of their fellow subjects. Nay, the leaders of this poor, unthinking rabble, to show their wit, have lately decked them out of their kitchen-gardens in a most insipid pun, very well suited to the capacity of such followers.

This manner of proceeding has had an effect quite contrary to the intention of these ingenious demagogues; for, by setting such an unfortunate mark on their followers, they have exposed them to innumerable drubs and contusions. They have been cudgelled most unmercifully in every part of London and Westminster; and over all the nation have avowed their principles to the unspeakable damage of their bones. In short, if we may believe our accounts both from town and country, the noses and ears of the party are very much diminished, since they have appeared under this unhappy distinction.

The truth of it is, there is such an unaccountable phrensy and licentiousness spread through the basest of the people, of all parties and denominations, that if their skirmishes did not proceed to too great an extremity, one would not be sorry to see them bestowing so liberally, upon one another, a chastisement which they so richly deserve. Their thumps and bruises might turn to account, and save the government a great deal of trouble, if they could beat each other into good manners.

Were not advice thrown away on such a thoughtless rabble, one would recommend to their serious consideration what is suspected, and indeed known to be

the cause of these popular tumults and commotions in this great city. They are the Popish missionaries, that lie concealed under many disguises in all quarters of the town, who mix themselves in these dark scuffles, and animate the mob to such mutual outrages and insults. This profligate species of modern apostles divert themselves at the expence of a government, which is opposite to their interests, and are pleased to see the broken heads of heretics, in what party soever they have listed themselves. Their treatment of our silly countrymen, puts me mind of an account in Tavernier's Travels through the East Indies. This author tells us, there is a great wood in those parts, very plentifully stocked with monkeys; that a large highway runs through the middle of this wood; and that the monkeys, who live on the one side of this highway, are declared enemies to those who live on the other. When the inhabitants of that country have a mind to give themselves a diversion, it is usual for them to set these poor animals together by the ears; which they do after this manner. They place several pots of rice in the middle of the road, with great heaps of cudgels in the neighbourhood of every plot. The monkeys, on the first discovery of these provisions, descend from the trees, on either side, in prodigious numbers, take up the arms, with which their good friends have furnished them, and belabour one another with a storm of thwacks, to the no small mirth and entertainment of the beholders. This mob of monkeys act, however, so far reasonably in this point, as the victorious side of the wood find, upon the repulse of their enemies, a considerable booty on the field of battle; whereas our party-mobs are betrayed into the fray without any prospect of the feast.

If our common people have not virtue enough left among them, to lay aside this wicked and unnatural hatred which is crept into their hearts against one another, nor sense enough to resist the artifice of those incendiaries, who would animate them to the destruc-

tion of their country; it is high time for the government to exert itself in the repressing of such seditious tumults and commotions. If that extraordinary lenity and forbearance, which has been hitherto shown on those occasions, proves ineffectual to that purpose, these miscreants of the community ought to be made sensible, that our constitution is armed with a sufficient force for the reformation of such disorders, and the settlement of the public peace.

There cannot be a greater affront to religion, than such a tumultuous rising of the people, who distinguish the times set apart for the national devotions by the most brutal scenes of violence, clamour, and intemperance. The day begins with a thanksgiving, and ends in a riot. Instead of the voice of mutual joy and gladness, there is nothing heard in our streets but opprobrious language, ribaldry, and contention.

As such a practice is scandalous to our religion, so it is no less a reproach to our government. We are become a by-word among the nations for our ridiculous feuds and animosities, and fill all the public prints of Europe with the accounts of our midnight brawls and confusions.

The mischiefs arising to private persons, from these vile disturbers of the commonwealth, are too many to be enumerated. The great and innocent are consulted by the scum and refuse of the people. Several poor wretches, who have engaged in these commotions, have been disabled, for their lives, from doing any good to their families and dependants; nay, several of them have fallen a sacrifice to their own inexcusable folly and madness. Should the government be wearied out of its present patience and forbearance, and forced to execute all those powers with which it is invested for the preservation of the public peace; what is to be expected by such heaps of turbulent and seditious men!

These and the like considerations, though they may have no influence on the headstrong, unruly multitude,

ought to sink into the minds of those who are their abettors, and who, if they escape the punishment here due to them, must very well know that these several mischiefs will be one day laid to their charge.

No. 51. FRIDAY, JUNE 15.

Quod si in hoc erro, libenter erro; nec mihi hunc errorem, quo delector, dum vivo, extorqueri volo. CICERO.

As there is nothing which more improves the mind of man, than the reading of ancient authors, when it is done with judgment and discretion; so there is nothing which gives a more unlucky turn to the thoughts of a reader, when he wants discernment, and loves and admires the characters and actions of men in a wrong place. Alexander the Great was so inflamed with false notions of glory, by reading the story of Achilles in the Iliad, that, after having taken a town, he ordered the governor, who had made a gallant defence, to be bound by the feet to his chariot, and afterwards dragged the brave man round the city, because Hector had been treated in the same barbarous manner by his admired hero.

Many Englishmen have proved very pernicious to their own country, by following blindly the examples of persons to be met with in Greek and Roman history, who acted in conformity with their own governments, after a quite different manner, than they would have acted in a constitution like that of ours. Such a method of proceeding is as unreasonable in a politician, as it would be in a husbandman to make use of Virgil's precepts of agriculture, in managing the soil of our country, that lies in a quite different climate, and under the influence of almost another sun.

Our regicides, in the commission of the most execrable murder, used to justify themselves from the conduct of Brutus, not considering that Cæsar, from

the condition of a fellow citizen, had risen by the most indirect methods, and broken through all the laws of the community, to place himself at the head of the government, and enslave his country. On the other side, several of our English readers, having observed that a passive and unlimited obedience was paid to Roman emperors, who were possessed of the whole legislative, as well as executive power, have formerly endeavoured to inculcate the same kind of obedience, where there is not the same kind of authority.

Instructions therefore to be learned from histories of this nature, are only such as arise from particulars agreeable to all communities, or from such as are common to our own constitution, and to that of which we read. A tenacious adherence to the rights and liberties transmitted from a wise and virtuous ancestry, public spirit and a love of one's country, submission to established laws, impartial administrations of justice, a strict regard to national faith, with several other duties, which are the supports and ornaments of government in general, cannot be too much admired among the states of Greece and Rome, nor too much imitated by our own community.

But there is nothing more absurd, than for men, who are conversant in these ancient authors, to contract such a prejudice in favour of Greeks and Romans, as to fancy we are in the wrong in every circumstance whereby we deviate from their moral or political conduct. Yet nothing hath been more usual, than for men of warm heads to refine themselves up into this kind of state pedantry: like the country schoolmaster, who, being used for many years to admire Jupiter, Mars, Bacchus, and Apollo, that appear with so much advantage in classic authors, made an attempt to revive the worship of the heathen gods. In short, we find many worthy gentlemen, whose brains have been as much turned by this kind of reading, as the grave knights of Mancha were by his unwearied application to books of knight-errantry.

To prevent such mischiefs from arising out of studies, which, when rightly conducted, may turn very much to our advantage, I shall venture to assert, that, in our perusal of Greek or Roman authors, it is impossible to find a religious or civil constitution, any way comparable to that which we enjoy in our own country. Had not our religion been infinitely preferable to that of the ancient heathens, it would never have made its way through Paganism, with that amazing progress and activity. Its victories were the victories of reason, unassisted by the force of human power, and as gentle as the triumphs of light over darkness. The sudden reformation which it made among mankind, and which was so justly and frequently boasted of by the first apologists for Christianity, shows how infinitely preferable it is to any system of religion, that prevailed in the world before its appearance. This pre-eminence of Christianity to any other general religious scheme, which preceded it; appears likewise from this particular, that the most eminent and the most enlightened among the Pagan philosophers disclaimed many of those superstitious follies, which are condemned by revealed religion, and preached up several of those doctrines which are some of the most essential parts of it.

And here I cannot but take notice of that strange motive which is made use of in the history of free-thinking, to incline us to depart from the revealed doctrines of Christianity, as adhered to by the people of Great Britain, because Socrates, with several other eminent Greeks, and Cicero, with many other learned Romans, did in the like manner, depart from the religious notions of their own countrymen. Now this author should have considered, that those very points, in which these wise men disagreed from the bulk of the people, are points in which they agreed with the received doctrines of our nation. Their free-thinking consisted in asserting the unity and immateriality of the Godhead, the immortality of the soul, a state of

future rewards and punishments, and the necessity of virtue, exclusive of all silly and superstitious practices, to procure the happiness of a separate state. They were therefore only free-thinkers, so far forth as they approached to the doctrines of Christianity, that is, to those very doctrines which this kind of authors would persuade us, as free-thinkers, to doubt the truth of. Now, I would appeal to any reasonable person, whether these great men should not have been proposed to our imitation, rather as they embraced these divine truths, than only upon the account of their breaking loose from the common notions of their fellow citizens. But this would disappoint the general tendency of such writings.

I shall only add under this head, that as Christianity recovered the law of nature out of all those errors and corruptions, with which it was overgrown in the times of Paganism, our national religion has restored Christianity itself to that purity and simplicity in which it appeared, before it was gradually disguised and lost among the vanities and superstitions of the Romish church.

That our civil constitution is preferable to any among the Greeks or Romans, may appear from this single consideration; that the greatest theorists in matters of this nature, among those very people, have given the preference to such a form of government, as that which obtains in this kingdom, above any other form whatsoever. I shall mention Aristotle, Polybius, and Cicero, that is, the greatest philosopher, the most impartial historian, and the most consummate statesman of all antiquity. These famous authors give the pre-eminence to a mixed government, consisting of three branches, the regal, the noble, and the popular. It would be very easy to prove, not only the reasonableness of this position, but to show, that there was never any constitution among the Greeks or Romans, in which these three branches were so well distinguished from each other, invested with such suitable pro-

portions of power, and concurred together in the legislature, that is, in the most sovereign acts of government, with a necessary consent and harmony, as are to be met with in the constitution of this kingdom. But I have observed, in a foregoing paper, how defective the Roman commonwealth was in this particular, when compared with our own form of government; and it will not be difficult for the reader, upon singling out any other ancient state, to find how far it will suffer in the parallel.

No. 52. MONDAY, JUNE 18.

An tu populum Romanum esse illum putas qui constat ex iis, qui mercede conducuntur? qui impelluntur, ut vim afferant magistratibus? ut obsideant senatum? optent quotidiè eædem, incendia, rapinas? quem tu tamen populum, nisi tabernis clausis, frequentare non poteras: cui populo duces Lentidios, Lollios, Sergios, præfeceras. O speciem, dignitatemque populi Romani, quam Reges, quam nationes exteræ, quam gentes ultimæ pertimescunt; multitudinem hominum ex servis conductis, ex facinorosis, ex egentibus congregatam! CICERO.

THERE is in all governments a certain temper of mind, natural to the patriots and lovers of their constitution, which may be called State Jealousy. It is this which makes them apprehensive of every tendency in the people, or in any particular member of the community, to endanger or disturb that form of rule, which is established by the laws and customs of their country. This political jealousy is absolutely requisite in some degree for the preservation of a government, and very reasonable in persons who are persuaded of the excellency of their constitution, and believe that they derive from it the most valuable blessings of society.

This public-spirited passion is more strong and active under some governments than others. The commonwealth of Venice, which hath subsisted by it for near fourteen hundred years, is so jealous of all its

members, that it keeps continual spies upon their actions; and if any one of them presume to censure the established plan of that republic, or touch upon any of its fundamentals, he is brought before a secret council of state, tried in a most rigorous manner, and put to death without mercy. The usual way of proceeding with persons who discover themselves unsatisfied with the title of their sovereign in despotic governments, is to confine the malecontent, if his crimes are not capital, to some castle or dungeon for life. There is indeed no constitution, so tame and careless of their own defence, where any person dares to give the least sign or intimation of being a traitor in his heart. Our English history furnishes us with many examples of great severities during the disputes between the houses of York and Lancaster, inflicted on such persons as showed their disaffection to the prince who was on the throne. Every one knows, that a factious inn-keeper, in the reign of Henry the Seventh, was hanged, drawn, and quartered, for a saucy pun, which reflected, in a very dark and distant manner, upon the title of that prince to the crown. I do not mention the practice of other governments, as what should be imitated in ours, which, God be thanked, affords us all the reasonable liberty of speech and action, suited to a free people; nor do I take notice of this last instance of severity in our own country, to justify such a proceeding, but only to display the mildness and forbearance made use of under the reign of his present majesty. It may, however, turn to the advantage of those who have been instrumental in stirring up the late tumults and seditions among the people, to consider the treatment which such a lawless, ungoverned rable would have met with in any other country, and under any other sovereign.

These incendiaries have had the art to work up into the most unnatural ferments, the most heavy and stupid part of the community; and, if I may use a fine saying of Terence upon another occasion, 'To convert

fools into madmen.' This phrensy hath been raised among them to such a degree, that it has lately discovered itself in a sedition which is without a parallel. They have had the fool-hardiness to set a mark upon themselves on the Pretender's birth-day, as the declared friends to his cause, and professed enemies to their king and country. How fatal would such a distinction, of which every one knew the meaning, have proved in former reigns, when many a circumstance of less significancy has been construed into an overt-act of high treason! This unexampled piece of insolence will appear under its just aggravations, if we consider, in the first place, that it was aimed personally at the king.

I do not remember among any of our popular commotions, when marks of this nature have been in fashion, that either side were so void of common sense, as to intimate by them an aversion to their sovereign. His person was still held as sacred by both parties. The contention was not, who should be the monarch over them, but whose scheme of policy should take place in his administration. This was the conduct of Whigs and Tories under King Charles the Second's reign, when men hung out their principles in different-coloured ribbons. Nay, in the times of the great rebellion, the avowed disaffection of the people always terminated in evil counsellors. Such an open outrage upon majesty, such an ostentation of disloyalty, was reserved for that infamous rabble of Englishmen, who may be justly looked upon as the scandal of the present age, and the most shameless and abandoned race of men that our nation has yet produced.

In the next place. It is very peculiar to this mob of malecontents, that they did not only distinguish themselves against their king, but against a king possessed of all the power of the nation, and one who had so very lately crushed all those of the same principles, that had bravery enough to avow them in the field of battle. Whenever was there an instance of a king

who was not contemptible for his weakness, and want of power to resent, insulted by a few of his unarmed dastard subjects?

It is plain, from this single consideration, that such a base, ungenerous race of men could rely upon nothing for their own safety in this affront to his majesty, but the known gentleness and lenity of his government. Instead of being deterred by knowing that he had in his hands the power to punish them, they were encouraged by knowing that he had not the inclination. In a word, they presumed upon that mercy, which in all their conversations they endeavour to depreciate and misrepresent.

It is a very sensible concern to every one, who has a true and unfeigned respect for our national religion, to hear these vile miscreants calling themselves sons of the church of England, amidst such impious tumults and disorders; and joining in the cry of the high-church, at the same time that they wear a badge, which implies their inclination to destroy the reformed religion. Their concern for the church always rises highest, when they are acting in direct opposition to its doctrines. Our streets are filled at the same time with zeal and drunkenness, riots, and religion. We must confess, if noise and clamour, slander and calumny, treason and perjury, were articles of their communion, there would be none living more punctual in the performance of their duties; but if a peaceable behaviour, a love of truth, and a submission to superiors, are the genuine marks of our profession, we ought to be very heartily ashamed of such a profligate brotherhood. Or if we will still think and own these men to be true sons of the church of England, I dare say there is no church in Europe which will envy her the glory of such disciples. But it is to be hoped we are not so fond of party, as to look upon a man, because he is a bad Christian, to be a good church of England man.

No. 53. FRIDAY, JUNE 22.

———————*Bellua Centiceps.* HOR.

THERE is scarce any man in England, of what denomination soever, that is not a free-thinker in politics, and hath not some particular notions of his own, by which he distinguishes himself from the rest of the community. Our island, which was formerly called a nation of saints, may now be called a nation of statesmen. Almost every age, profession, and sex among us, has its favourite set of ministers, and scheme of government.

Our children are initiated into factions before they know their right hand from their left. They no sooner begin to speak, but Whig and Tory are the first words they learn. They are taught, in their infancy, to hate one half of the nation; and contract all the virulence and passion of a party, before they come to the use of their reason.

As for our nobility, they are politicians by birth; and though the commons of the nation delegate their power in the community to certain representatives, every one reserves to himself a private jurisdiction, or privilege, of censuring their conduct, and rectifying the legislature. There is scarce a fresh-man in either university, who is not able to mend the constitution in several particulars. We see 'squires and yeomen coming up to town every day, so full of politics, that, to use the thought of an ingenious gentleman, we are frequently put in mind of Roman dictators, who were called from the plough. I have often heard of a senior alderman in Buckinghamshire, who, at all public meetings, grows drunk in praise of aristocracy, and is as often encountered by an old justice of the peace, who lives in the neighbourhood, and will talk you from morning till night on the Gothic balance. Who hath not observed several parish clerks, that have ransacked Hopkins and Sternhold for staves in favour

of the race of Jacob; after the example of their politic predecessors in Oliver's days, who, on every Sabbath, were for binding kings in chains, and nobles in links of iron! You can scarce see a bench of porters without two or three casuists in it, that will settle you the right of princes, and state the bounds of the civil and ecclesiastical power, in the drinking of a pot of ale. What is more usual than, on a rejoicing night, to meet with a drunken cobbler bawling out for the church, and perhaps knocked down a little after, by an enemy in his own profession, who is a lover of moderation?

We have taken notice, in former papers, of this political ferment being got into the female sex, and of the wild work it makes among them. We have had a late most remarkable instance of it, in the contest between a sister of the White Rose and a beautiful and loyal young lady, who, to show her zeal for revolution principles, had adorned her pretty bosom with a Sweet William. The rabble of the sex have not been ashamed very lately to gather about bonfires, and to scream out their principles in the public streets. In short, there is hardly a female in this our metropolis, who is not a competent judge of our highest controversies in church and state. We have several oyster-women that hold the unlawfulness of episcopacy; and cinder-wenches that are great sticklers for indefeasible right.

Of all the ways and means by which this political humour hath been propagated among the people of Great Britain, I cannot single out any so prevalent and universal, as the late constant application of the press to the publishing of state matters. We hear of several that are newly erected in the country, and set apart for this particular use. For, it seems, the people of Exeter, Salisbury, and other large towns, are resolved to be as great politicians as the inhabitants of London and Westminster; and deal out such news of their own printing, as is best suited to the genius of the market-people, and the taste of the country.

One cannot but be sorry, for the sake of these

places, that such a pernicious machine is erected among them; for it is very well known here, that the making of the politician is the breaking of the tradesman. When a citizen turns a Machiavel, he grows too cunning to mind his own business; and I have heard a curious observation, that the woollen manufacture has of late years decayed in proportion as the paper manufacture has increased. Whether the one may not properly be looked upon as the occasion of the other, I shall leave to the judgment of persons more profound in political enquiries.

As our news-writers record many facts which, to use their own phrase, 'afford great matter of speculation,' their readers speculate accordingly, and by their variety of conjectures, in a few years become consummate statesmen; besides, as their papers are filled with a different party spirit, they naturally divide the people into different sentiments, who generally consider rather the principles than the truth of the news-writer. This humour prevails to such a degree, that there are several well-meaning persons in the nation, who have been so misled by their favourite authors of this kind, that, in the present contention between the Turk and the emperor, they are gone over insensibly from the interests of Christianity, and become well-wishers to the Mahometan cause. In a word, almost every news-writer has his sect, which (considering the natural genius of our countrymen to mix, vary, or refine in notions of state) furnishes every man, by degrees, with a particular system of policy. For, however, any one may concur in the general scheme of his party, it is still with certain reserves and deviations, and with a salvo to his own private judgment.

Among this innumerable herd of politicians, I cannot but take notice of one set, who do not seem to play fair with the rest of the fraternity, and make a very considerable class of men. These are such as we may call the *Afterwise*, who, when any project fails, or hath not had its desired effect, foresaw all the inconve-

niences that would arise from it, though they kept their thoughts to themselves till they discovered the issue. Nay, there is nothing more usual than for some of these wise men, who applauded public measures before they were put in execution, to condemn them upon their proving unsuccessful. The dictators in coffee-houses are generally of this rank, who often give shrewd intimations that things would have taken another turn, had they been members of the cabinet.

How difficult must it be for any form of government to continue undisturbed, or any ruler to live uncensured, where every one of the community is thus qualified for modelling the constitution, and is so good a judge in matters of state! A famous French wit, to show how the monarch of that nation, who has no partners in his sovereignty, is better able to make his way through all the difficulties of government, than an emperor of Germany, who acts in concert with many inferior fellow sovereigns; compares the first to a serpent with many tails to one head; and the other to a serpent with one tail to many heads; and puts the question, which of them is like to glide with most ease and activity through a thicket? The same comparison will hold in the business of a nation conducted by a ministry, or a whole kingdom of politicians.

No. 54. MONDAY, JUNE 25.

——Tu, nisi ventis
Debes ludibrium cave.
Nuper sollicitum quæ mihi tædium,
Nunc desiderium, curaque non levis. HOR.

THE general division of the British nation is into Whigs and Tories, there being very few, if any, who stand neuters in the dispute, without ranging themselves under one of these denominations. One would, therefore, be apt to think, that every member of the community, who embraces with vehemence the prin-

ciples of either of these parties, had thoroughly sifted and examined them, and was secretly convinced of their preference to those of that party which he rejects. And yet is certain, that most of our fellow subjects are guided in this particular, either by the prejudice of education, private interest, personal friendships, or a deference to the judgment of those, who, perhaps, in their own hearts, disapprove the opinions which they industriously spread among the multitude. Nay, there is nothing more undoubtedly true, than that great numbers of one side concur in reality with the notions of those whom they oppose, were they able to explain their implicit sentiments, and to tell their own meaning.

However, as it becomes every reasonable man to examine those principles by which he acts, I shall in this paper select some considerations, out of many, that might be insisted on, to show the preference of what is generally called the Whig scheme, to that which is espoused by the Tories.

This will appear in the first place, if we reflect upon the tendency of their respective principles, supposing them carried to their utmost extremity. For, if in this case, the worst consequences of the one are more eligible than the worst consequences of the other, it is a plain argument, that those principles are the most eligible of the two, whose effects are the least pernicious. Now the tendency of these two different sets of principles, as they are charged upon each party by its antagonists, is as follows: The Tories tell us, that the Whig scheme would end in presbyterianism and a commonwealth. The Whigs tell us, on the other side, that the Tory scheme would terminate in popery and arbitrary government. Were these reproaches mutually true, which would be most preferable to any man of common sense, presbyterianism and a republican form of government, or popery and tyranny? Both extremes are, indeed, dreadful, but not equally so; both to be regarded with the utmost aversion by the friends of our constitution, and lovers of our coun-

try: but if one of them were inevitable, who would not rather chuse to live under a sate of excessive liberty, than of slavery, and not prefer a religion that differs from our own in the circumstantials, before one that differs from it in the essentials of Christianity!

Secondly, Let us look into the history of England, and see under which of these two schemes the nation hath enjoyed most honour and prosperity. If we observe the reigns of Queen Elizabeth and King James the First (which an impudent Frenchman calls the reigns of King Elizabeth and Queen James) we find the Whig-scheme took place under the first, and the Tory-scheme under the latter. The first, in whom the Whigs have always gloried, and opposed and humbled the most powerful among the Roman Catholic princes; raised and supported the Dutch; assisted the French Protestants; and made the reformed religion an overbalance for popery through all Europe. On the contrary, her successor aggrandised the Catholic king; alienated himself from the Dutch; suffered the French power to increase, till it was too late to remedy it; and abandoned the interests of the King of Bohemia, grandfather to his present majesty, which might have spread the reformed religion through all Germany. I need not describe to the reader the different state of the kingdom, as to its reputation, trade, and wealth, under these two reigns. We might, after this, compare the figure in which these kingdoms, and the whole Protestant interest of Europe, were placed by the conduct of King Charles the Second, and that of King William; and every one knows which of the schemes prevailed in each of those reigns. I shall not impute to any Tory-scheme the administration of King James the Second, on condition that they do not reproach the Whigs with the usurpation of Oliver; as being satisfied that the principles of those governments are respectively disclaimed and abhorred by all the men of sense and virtue in both parties, as they now stand. But we have a fresh instance, which will be remembered

with grief by the present age and all our posterity, of the influence both of Whig and Tory principles in the late reign. Was England ever so glorious in the eyes of Europe, as in that part of it, when the first prevailed? or was it ever more contemptible than when the last took place?

I shall add, under this head, the preference of the Whig-scheme, with regard to foreigners. All the Protestant states of Europe, who may be considered as neutral judges between both parties, and are well-wishers to us in general, as to a Protestant people, rejoice upon the success of a Whig scheme; whilst all of the church of Rome, who contemn, hate, and detest us as the great bulwark of heresy, are as much pleased when the opposite party triumphs in its turn. And here let any impartial man put this question to his own heart, whether that party doth not act reasonably, who look upon the Dutch as their genuine friends and allies, considering that they are of the reformed religion, that they have assisted us in the greatest times of necessity, and that they can never entertain a thought of reducing us under their power. Or, on the other hand, let him consider whether that party acts with more reason, who are the avowed friends of a nation, that are of the Roman Catholic religion, that have cruelly persecuted our brethren of the reformation, that have made attempts in all ages to conquer this island, and supported the interest of that prince, who abdicated the throne, and had endeavoured to subvert our civil and religious liberties.

Thirdly, Let us compare these two schemes from the effects they produce among ourselves within our own island; and these we may consider, first, with regard to the king, and, secondly, with regard to the people.

First, with regard to the king. The Whigs have always professed and practised an obedience which they conceive agreeable to the constitution; whereas the Tories have concurred with the Whigs in their practice, though they differ from them in their professions;

and have avowed a principle of passive obedience, to the temptation, and afterwards to the destruction of those who have relied upon it. Nor must I here omit to take notice of that firm and zealous adherence which the Whig party have shown to the Protestant succession, and to the cause of his present majesty. I have never heard of any in this principle, who was either guilty or suspected of measures to defeat this establishment, or to overturn it, since it has taken effect. A consideration, which, it is hoped, may put to silence those who upbraid the Whig schemes of government, with an inclination to a commonwealth, or a disaffection to kings.

Secondly, with regard to the people. Every one must own that those laws which have most conduced to the ease and happiness of the subject, have always passed in those parliaments, which their enemies branded with the name of Whig, and during the time of a Whig ministry. And, what is very remarkable, the Tories are now forced to have recourse to those laws for shelter and protection: by which they tacitly do honour to the Whig scheme, and own it more accommodated to the happiness of the people, than that which they espouse.

I hope I need not qualify these remarks with a supposition, which I have gone upon through the whole course of my papers, that I am far from considering a great part of those who call themselves Tories, as enemies to the present establishment; and that by the Whigs I always mean those who are friends to our constitution both in church and state. As we may look upon these to be, in the main, true lovers of their religion and country, they seem rather to be divided by accidental friendships and circumstances, than by any essential distinction.

No. 55. FRIDAY, JUNE 29.

———*Cæstus artemque repono.* VIRG.

A RISING of parliament being a kind of cessation from politics, the Freeholder cannot let his paper drop at a more proper juncture. I would not be accessary to the continuing of our political ferment, when occasions of dispute are not administered to us by matters depending before the legislature; and when debates without doors naturally fall with those in the two houses of parliament. At the same time a British Freeholder would very ill discharge his part, if he did not acknowledge, with becoming duty and gratitude, the excellency and seasonableness of those laws, by which the representatives of men in his rank have recovered their country, in a great measure, out of its confusions, and provided for its future peace and happiness under the present establishment. Their unanimous and regular proceeding, under the conduct of that honourable person who fills their chair with the most consummate abilities, and hath justly gained the esteem of all sides, by the impartiality of his behaviour; the absolute necessity of some acts which they have passed, and their disinclination to extend them any longer, than that necessity required; their manifest aversion to enter upon schemes, which the enemies of our peace had insinuated to have been their design; together with that temper so suitable to the dignity of such an assembly, at a juncture when it might have been expected that very unusual heats would have arisen in a House of Commons, so zealous for their king and country; will be sufficient to quiet those groundless jealousies and suspicions, which have been industriously propagated by the ill-wishers to our constitution.

The undertaking, which I am now laying down, was entered upon in the very crisis of the late rebellion,

when it was the duty of every Briton to contribute his utmost assistance to the government, in a manner suitable to his station and abilities. All services, which had a tendency to this end, had a degree of merit in them in proportion as the event of that cause which they espoused was then doubtful. But at present they might be regarded, not as duties of private men to their endangered country, but as insults of the successful over their defeated enemies.

Our nation, indeed, continues to be agitated with confusions and tumults; but, God be thanked, these are only the impotent remains of an unnatural rebellion, and are no more than the after-tossings of a sea when the storm is laid. The enemies of his present majesty, instead of seeing him driven from his throne, as they vainly hope, find him in a condition to visit his dominions in Germany, without any danger to himself or to the public; whilst his dutiful subjects would be in no ordinary concern upon this occasion, had they not the consolation to find themselves left under the protection of a prince, who makes it his ambition to copy out his royal father's example; and who, by his duty to his majesty, and affection to his people, is so well qualified to be the guardian of the realm.

It would not be difficult to continue a paper of this kind, if one were disposed to resume the same subjects, and weary out the reader with the same thoughts in a different phrase, or to ramble through the cause of Whig and Tory without any certain aim or method, in every particular discourse. Such a practice, in political writers, is like that of some preachers, taken notice of by Dr. South, who, being prepared only upon two or three points of doctrine, run the same round with their audience, from one end of the year to the other, and are always forced to tell them, by way of preface, 'These are particulars of so great importance, that they cannot be sufficiently *inculcated.*' To avoid this method of tautology, I have endeavoured to make

every paper a distinct essay upon some particular subject, without deviating into points foreign to the tenor of each discourse. They are, indeed, most of them essays upon government, but with a view to the present situation of affairs in Great Britain; so that if they have the good fortune to live longer than works of this nature generally do, future readers may see in them, the complexion of the times in which they were written. However, as there is no employment so irksome, as that of transcribing out of one's self, next to that of transcribing out of others, I shall let drop the work, since there do not occur to me any material points arising from our present situation, which I have not already touched upon.

As to the reasonings in these several papers, I must leave them to the judgment of others. I have taken particular care that they should be conformable to our constitution, and free from that mixture of violence and passion, which so often creeps into the works of political writers. A good cause doth not want any bitterness to support it, as a bad one cannot subsist without it. It is, indeed, observable, that an author is scurrilous in proportion as he is dull; and seems rather to be in a passion, because he cannot find out what to say for his own opinion, than because he has discovered any pernicious absurdities in that of his antagonists. A man, satirised by writers of this class, is like one burnt in the hand with a cold iron: there may be ignominious terms and words of infamy in the stamp, but they leave no impression behind them.

It would, indeed, have been an unpardonable insolence for a fellow subject to treat in a vindictive and cruel style, those persons whom his majesty has endeavoured to reduce to obedience by *gentle methods*, which he has declared from the throne to be *most agreeable to his inclinations*. May we not hope that all of this kind, who have the least sentiments of honour or gratitude, will be won over to their duty by so many instances of royal clemency, in the midst of so

many repeated provocations! May we not expect that Cicero's words to Cæsar, in which he speaks of those who were Cæsar's enemies, and of his conduct towards them, may be applied to his majesty: '*Omnes enim qui fuerunt, aut suâ pertinaciâ vitam amiserunt, aut tuâ misericordiâ retinuerunt; ut aut nulli supersint de inimicis, aut qui superfuerunt, amicissimi sint. —Quare gaude tuo isto tam excellenti bono, et fruere cum fortunâ et gloriâ, tum etiam natura, et moribus tuis. Ex quo quidem maximus est fructus, jucunditasque sapienti——Nihil habet nec fortuna tua majus, quàm ut possis, nec natura tua melius, quàm ut velis, quamplurimos conservare.*'

As for those papers of a gayer turn, which may be met with in this collection, my reader will of himself, consider how requisite they are to gain and keep up an audience to matters of this nature; and will, perhaps, be the more indulgent to them, if he observes, that they are none of them without a moral, nor contain any thing but what is consistent with decency and good manners.

It is obvious that the design of the whole work has been to free the people's minds from those prejudices conveyed into them, by the enemies to the present establishment, against the king and royal family, by opening and explaining their real characters; to set forth his majesty's proceedings, which have been very grossly misrepresented, in a fair and impartial light; to show the reasonableness and necessity of our opposing the Pretender to his dominions, if we have any regard to our religion and liberties; and, in a word, to incline the minds of the people to the desire and enjoyment of their own happiness. There is no question, humanly speaking, but these great ends will be brought about insensibly, as men will grow weary of a fruitless opposition; and be convinced, by experience, of a necessity to acquiesce under a government which daily gathers strength, and is able to disappoint the utmost efforts of its enemies. In the mean while, I

would recommend to our malecontents, the advice given by a great moralist to his friend upon another occasion; that he would show it was in the power of wisdom to compose his passions; and let that be the work of reason which would certainly be the effect of time.

I shall only add, that if any writer shall do this paper so much honour, as to inscribe the title of it to others, which may be published upon the laying down of this work; the whole praise or dispraise of such a performance, will belong to some other author; this fifty-fifth being the last paper that will come from the hand of the Freeholder.

THE

WHIG-EXAMINER.

THE

WHIG-EXAMINER.

No. 1. THURSDAY, SEPTEMBER 14, 1710.

Nescia mens hominum sati sortisque futuræ,
Et servare modum, rebus sublata secundis!
Turno tempus erit, magno cum optaverit emptum
Intactum Pallanta, et cum spolia ista diemque
Oderit———————————

THE design of this work is to censure the writings of others, and to give all persons a rehearing, who have suffered under any unjust sentence of the Examiner. As that author has hitherto proceeded, his paper would have been more properly entitled the *Executioner;* at least his examination is like that which is made by the rack and wheel. I have always admired a critic that has discovered the beauties of an author, and never knew one who made it his business to lash the faults of other writers, that was not guilty of greater himself; as the hangman is generally a worse malefactor than the criminal that suffers by his hand. To prove what I say, there needs no more than to read the annotations which this author has made upon Dr. Garth's poem, with the preface in the front, and a riddle at the end of them. To begin with the first: Did ever an advocate for a party open with such an unfortunate assertion? 'The collective body of the Whigs have already engrossed our riches.' That is, in plain English, the Whigs are possessed of all the richess in the nation. Is not this giving up all he has been contending for these six weeks? Is there any thing more

reasonable, than that those who have all the riches of the nation in their possession, or if he likes his own phrase better, as, indeed, I think it is stronger, that those who have already *engrossed* our riches, should have the management of our public treasure, and the direction of our fleets and armies? But let us proceed: 'Their representative, the Kit-Cat, have pretended to make a monopoly of our sense.' Well, but what does all this end in? If the author means any thing, it is this; that, to prevent such a monopoly of sense, he is resolved to deal in it himself by retail, and sell a pennyworth of it every week. In what follows, there is such a shocking familiarity both in his railleries and civilities, that one cannot long be in doubt who is the author. The remaining part of the preface has so much of the pedant, and so little of the conversation of men in it, that I shall pass it over, and hasten to the riddles, which are as follow:

THE RIDDLE.

'Sphinx was a monster that would eat
Whatever stranger she could get;
Unless his ready wit disclos'd
The subtle riddle she propos'd.
Œdipus was resolv'd to go,
And try what strength of parts could do:
Says Sphinx, on this depends your fate;
Tell me what animal is that,
Which has four feet at morning bright?
Has two at noon, and three at night?
'Tis man, said he, who, weak by nature,
At first creeps, like his fellow creature,
Upon all four: as years accrue,
With sturdy steps he walks on two:
In age, at length, grown weak and sick,
For his third leg adopts the stick.
Now in your turn, 'tis just, methinks,
You should resolve me, Madam Sphinx,
What stranger creature yet is he,
Who has four legs, then two, then three;
Then loses one, then gets two more,
And runs away at last on four.'

The first part of this little mystical poem is an old riddle, which we could have told the meaning of, had

not the author given himself the trouble of explaining it; but as for the exposition of the second, he leaves us altogether in the dark. The riddle runs thus: What creature is it that walks upon four legs in the morning, two legs at noon, and three legs at night? This he solves, as our forefathers have done for these two thousand years; and not according to Rabelais, who gives another reason why a man is said to be a creature with three legs at night. Then follows the second riddle: What creature, says he, is it that first uses four legs, then two legs, then three legs; then loses one leg, then gets two legs, and, at last, runs away upon four legs? Were I disposed to be splenetic, I should ask if there was any thing in the new garland of riddles *so wild, so childish, or so flat:* but though I dare not go so far as that, I shall take upon me to say, that the author has stolen his hint out of the garland, from a riddle that I was better acquainted with than the Nile, when I was but twelve years old. It runs thus: Riddle my riddle my ree, what is this? Two legs sat upon three legs, and held one leg in her hand; in came four legs, and snatched away one leg; up started two legs, and flung three legs at four legs, and brought one leg back again. This enigma, joined with the foregoing two, rings all the changes that can be made upon four legs. That I may deal more ingenuously with my reader than the above-mentioned enigmatist has done, I shall present him with a key to my riddle; which, upon application, he will find exactly fitted to all the words of it; one leg is a leg of mutton, two legs is a servant maid, three legs is a joint stool, which in the sphinx's country was called a tripod; as four legs is a dog, who, in all nations and ages has been reckoned a quadruped. We have now the exposition of our first and third riddles upon legs; let us here, if you please, endeavour to find out the meaning of our second, which is thus in the author's words:

What stranger creature yet is he,
That has four legs, then two, then three;
Then loses one, then gets two more,
And runs away at last on four?

This riddle, as the poet tells us, was proposed by Œdipus to the Sphinx, after he had given his solution to that which the Sphinx had proposed to him. This Œdipus, you must understand, though the people did not believe it, was son to a king of Thebes, and bore a particular grudge to the Tre——r of that kingdom, which made him so bitter upon H. L. in this enigma.

What stranger creature yet is he,
That has four legs, then two, then three?

By which he intimates, that this great man, at Thebes, being 'weak by nature,' as he admirably expresses it, could not walk as soon as he was born, but, like other children, fell upon all four when he attempted it; that he afterwards went upon two legs, like other men; and that, in his more advanced age, he got a white staff in Queen Jocasta's court, which the author calls his third leg. Now it so happened that the treasurer fell, and by that means broke his third leg, which is intimated by the next words, 'Then loses one——Thus far I think we have travelled through the riddle with good success.

What stranger creature yet is he,
That has four legs, then two, then three?
Then loses one————————

But now comes the difficulty that has puzzled the whole town, and which I must confess has kept me awake for these three nights;

————Then gets two more,
And runs away at last on four.

I at last thought the treasurer of Thebes might have walked upon crutches, and so ran away on four legs, viz. two natural and two artificial. But this I have no authority for; and therefore upon mature considera-

tion do find the words (Then gets two more) are only Greek expletives, introduced to make up the verse and to signify nothing; and that *runs*, in the next line, should be *rides*. I shall therefore restore the true ancient reading of this riddle, after which it will be able to explain itself.

Œdipus speaks:

Now, in your turn, 'tis just methinks,
You should resolve me, Madam Sphinx,
What stranger creature yet is he,
Who has four legs, then two, then three;
Then loses one, 'then gains two more,'
And rides away at last on four?

I must now inform the reader, that Thebes was on the continent, so that it was easy for a man to ride out of his dominions on horseback, an advantage that a British statesman would be deprived of. If he would run away, he must do it *in an open boat;* for to say of an Englishman, in this sense, that he runs away on all four, would be as absurd as to say, he clapped spurs to his horse at St. James's gate, and galloped away to the Hague.

Before I take my farewell of this subject, I shall advise the author for the future to speak his meaning more plainly. I allow he has a happy talent at doggrel, when he writes upon a known subject: where he tells us in plain, intelligible language, how Syrisca's ladle was lost in one hole, and Hans Carvel's finger in another, he is very jocular and diverting; but, when he wraps a lampoon in a riddle, he must consider that his jest is lost to every one, but the few merry wags that are in the secret. This is making darker satires than ever Persius did. After this cursory view of the Examiner's performance, let us consider his remarks upon the doctor's. That general piece of raillery which he passes upon the doctor's considering the treasurer in several different views, is that which might fall upon any poem in Waller, or any other writer who has diversity of thoughts and allusions: and though it

may appear a pleasant ridicule to an ignorant reader, is wholly groundless and unjust. I do likewise dissent with the Examiner, upon the phrases of 'passions being poised,' and of the 'retrieving merit from dependence,' which are very beautiful and poetical. It is the same caviling spirit that finds fault with that expression of the 'pomp of peace among the woes of war,' as well as of 'offering unasked.' As for the Nile, how Icarus and Phäeton came to be joined with it, I cannot conceive. I must confess they have been formerly used to represent the fate of rash, ambitious men; and I cannot imagine why the author should deprive us of those particular similes for the future. The next criticism upon the stars, seems introduced for no other reason but to mention Mr. Bickerstaffe, whom the author every where endeavours to imitate and abuse. But I shall refer the Examiner to the frog's advice to her little one, that was blowing itself up to the size of an ox:

——Non si te ruperis, inquit,
Par eris——

The allusion to the victim may be a Gallimatia in French politics, but is an apt and noble allusion to a true English spirit. And as for the Examiner's remarks on the word *bleed* (though a man would laugh to see impotent malice so little able to contain itself) one cannot but observe in them the temper of the banditti whom he mentions in the same paper, who always murder where they rob. The last observation is upon this line, 'Ingratitude 's a weed of every clime.' Here he is very much out of humour with the doctor, for having called that the *weed*, which Dryden only terms the *growth*, of every clime. But, for God's sake, why so much tenderness for ingratitude?

But I shall say no more. We are now in an age wherein impudent assertions must pass for arguments: and I do not question but the same, who has endeavoured here to prove that he who wrote the Dispensary

was no poet, will very suddenly undertake to show, that he who gained the battle of Blenheim is no general.

No. 2. THURSDAY, SEPTEMBER 21.

——————————Arcades ambo,
Et cantare pares——————————

I NEVER yet knew an author that had not his admirers. Bunyan and Quarles have passed through several editions, and please as many readers as Dryden and Tillotson: the Examiner had not written two half sheets of paper, before he met with one that was astonished at 'the force he was master of,' and approaches him with awe, when he mentions state subjects, as 'encroaching on the province that belonged to him, and treating of things 'that deserved to pass under his pen.' The same humble author tells us, that the Examiner can furnish mankind with an 'antidote to the poison that is scattered through the nation.' This crying up of the Examiner's antidote, puts me in mind of the first appearance that a celebrated French quack made in the streets of Paris. A little boy walked before him, publishing, with a shrill voice, *Mon pere guerit toutes sortes de maladies*, 'My father cures all sorts of distempers:' to which the doctor, who walked behind him, added in a grave, and composed manner, *L'enfant dit vrai*, 'The child says true.'

That the reader may see what party the author of this letter is of, I shall show how he speaks of the French king and the duke of Anjou, and how of our greatest allies, the emperor of Germany and the states general. 'In the mean while the French king has withdrawn his troops from Spain, and has put it out of his power to restore that monarchy to us, was he reduced low enough really to desire to do it. The duke of Anjou has had leisure to take off those whom he sus-

pected, to confirm his friends, to regulate his revenues, to increase and form his troops, and above all, to rouse that spirit in the Spanish nation, which a succession of lazy and indolent princes had lulled asleep. From hence it appears probable enough, that if the war continue much longer on the present foot, instead of regaining Spain, we shall find the duke of Anjou in a condition to pay the debt of gratitude, and support the grandfather in his declining years; by whose arms, in the days of his infancy, he was upheld.' What expressions of tenderness, duty, and submission! the panegyric on the duke of Anjou, is by much the best written part of this whole letter; the apology for the French king is indeed the same which the Post-boy has often made, but worded with greater deference and respect to that great prince. There are many strokes of the author's good-will to our confederates, the Dutch and the emperor, in several parts of this notable epistle; I shall only quote one of them, alluding to the concern which the Bank, the states-general, and the emperor expressed for the ministry, by their humble applications to her majesty, in these words.

'Not daunted yet, they resolve to try a new expedient, and the interest of Europe is to be represented as inseparable from that of the ministers.

Haud dubitant equidem implorare quod usquam est:
Flectere si nequeunt Superos, Acheronta movebunt.

'The members of the Bank, the Dutch, and the court of Vienna, are called in as confederates to the ministry.' This, in the mildest English it will bear, runs thus. They are resolved to look for help wherever they can find it; if they cannot have it from heaven, they will go to hell for it;' that is, to the members of the Bank, the Dutch, and the court of Vienna. The French king, the pope, and the devil, have been often joined together by a well-meaning Englishman; but I am very much surprised to see the Bank, the Dutch, and the court of Vienna, in such company. We may

still see this gentleman's principles in the accounts which he gives of his own country: speaking of 'the G——l, the quondam T——r, and the J——to,' which every one knows comprehends the Whigs, in their utmost extent; he adds, in opposition to them, 'For the queen and the whole body of the British nation,——

Nos numerus sumus.

In English,

We are cyphers.

How properly the Tories may be called the whole body of the British nation, I leave to any one's judging: and wonder how an author can be so disrespectful to her majesty, as to separate her in so saucy a manner from that part of her people, who, according to the Examiner himself, 'have engrossed the riches of the nation; and all this to join her, with so much impudence, under the common denomination of We; that is, 'We queen and Tories are cyphers.' *Nos numerus sumus* is a scrap of Latin, more impudent than Cardinal Wolsey's *Ego et Rex meus.* We find the same particle, We, used with great emphasis and significancy in the eighth page of this letter: 'But nothing decisive, nothing which had the appearance of earnest, has been so much as attempted, except that wise expedition to Toulon, which We suffered to be defeated before it began.' Whoever did, God forgive them: there were indeed several stories of discoveries made, by letters and messengers that were sent to France.

Having done with the author's party and principles, we shall now consider his performance, under the three heads of wit, language, and argument. The first lash of his satire falls upon the censor of Great Britain, who, says he, resembles the famous censor of Rome, in nothing but espousing the cause of the vanquished. Our letter-writer here alludes to that known verse in Lucan,

Victrix causa Diis placuit, sed victa Catoni.

'The Gods espoused the cause of the conquerors, but Cato espoused the cause of the vanquished.' The misfortune is, that this verse was not written of Cato the Censor, but of Cato of Utica. How Mr. Bickerstaffe, who has written in favour of a party that is not vanquished, resembles the younger Cato, who was not a Roman censor, I do not well conceive, unless it be in struggling for the liberty of his country. To say therefore that the censor of Great Britain resembles that famous censor of Rome in nothing but espousing the cause of the vanquished, is just the same as if one should say, in regard to the many obscure truths and secret histories that are brought to light in this letter, that the author of these new revelations resembles the ancient author of the Revelations in nothing but venturing his head. Besides that there would be no ground for such a resemblance, would not a man be laughed at by every common reader, should he thus mistake one St. John for another, and apply that to St. John the Evangelist which relates to St. John the Baptist, who died many years before him.

Another smart touch of the author we meet with in the fifth page, where, without any preparation, he breaks out all on a sudden into a vein of poetry; and, instead of writing a letter to the Examiner, gives advice to a painter in these strong lines: 'Paint, Sir, with that force which you are master of, the present state of the war abroad; and expose to the public view those principles upon which, of late, it has been carried on, so different from those upon which it was originally entered into. Collect some few of the indignities which have been this year offered to her majesty, and of those unnatural struggles which have betrayed the weakness of a shattered constitution.' By the way, a man may be said to paint a battle, or, if you please, a war; but I do not see how it is possible to paint the present state of a war. So a man may be said to describe or to collect accounts of indignities and unnatural struggles; but to collect the things themselves is

a figure which this gentleman has introduced into our English prose. Well, but what will be the use of this picture of a state of the war? and this collection of indignities and struggles? It seems the chief design of them is to make a dead man blush, as we may see in those inimitable lines which immediately follow: 'And when this is done, D——n shall blush in his grave among the dead, W——le among the living, and even Vol——e shall feel some remorse.' Was there ever any thing, I will not say so stiff and so unnatural, but so brutal and so silly! this is downright hacking and hewing in satire. But we see a master-piece of this kind of writing in the twelfth page; where, without any respect to a duchess of Great Britain, a princess of the empire, and one who was a bosom friend of her royal mistress, he calls a great lady 'an insolent woman, the worst of her sex, a fury, an executioner of divine vengeance, a plague;' and applies to her a line which Virgil writ originally upon Alecto. One would think this foul-mouthed writer must have received some particular injuries, either from this great lady or from her husband; and these the world shall be soon acquainted with, by a book which is now in the press, entitled, 'An Essay towards proving that Gratitude is no Virtue.' This author is so full of satire, and is so angry with every one that is pleased with the Duke of Marlborough's victories, that he goes out of his way to abuse one of the queen's singing men, who, it seems, did his best to celebrate a thanksgiving day in an anthem; as you may see in that passage: 'Towns have been taken, and battles have been won; the mob has huzzaed round bonfires, the stentor of the chapel has strained his throat in the gallery, and the stentor of S——m has deafened his audience from the pulpit.' Thus you see how like a true son of the high-church he falls upon a learned and reverend prelate, and for no other crime, but for preaching with an audible voice. If a man lifts up his voice like a trumpet to preach sedition, he is received by some men as a

confessor; but if he cries aloud, and spares not to animate people with devotion and gratitude, for the greatest public blessings that ever were bestowed on a sinful nation, he is reviled as a Stentor.

I promised in the next place to consider the language of this excellent author, who, I find, takes himself for an orator. In the first page he censures several for the poison which they 'profusely scatter' through the nation; that is, in plain English, for squandering away their poison. In the second, he talks of 'carrying probability through the thread of a fable;' and, in the third, 'of laying an odium at a man's door.' In the fourth he rises in his expressions; where he speaks of those who would persuade the people, that 'the G——l, the quondam T——r, and the J——to, are the only objects of the confidence of the allies, and of the fears of the enemies.' I would advise this author to try the beauty of this expression. Suppose a foreign minister should address her majesty in the following manner, (for certainly it is her majesty only to whom the sense of the compliment ought to be paid,) Madam, you are the object of the confidence of the allies; or, Madam, your majesty is the only object of the fears of the enemies. Would a man think that he had learned English? I would have the author try, by the same rule, some of the other phrases, as page 7, where he tells us, 'that the balance of power in Europe would be still precarious.' What would a tradesman think, if one should tell him, in a passion, that his scales were precarious; and mean by it, that they were not fixed? In the thirteenth page he speaks of certain 'profligate wretches, who, having usurped the royal seat, resolved to venture overturning the chariot of government, rather than to lose their place in it.' A plain-spoken man would have left the chariot out of the sentence, and so have made it good English. As it is there, it is not only an impropriety of speech, but of metaphor; it being impossible for a man to have a place in the chariot which he drives. I would therefore advise this

gentleman, in the next edition of his letter, to change the *chariot* of government into the *chaise* of government, which will sound as well, and serve his turn much better. I could be longer on the *errata* of this very small work, but will conclude this head with taking notice of a certain figure, which was unknown to the ancients, and in which this letter-writer very much excels. This is called by some an *anti-climax*, an instance of which we have in the tenth page; where he tells us, that Britain may expect to have this only glory left her, 'that she has proved a farm to the Bank, a province to Holland, and a jest to the whole world.' I never met with so sudden a downfal in so promising a sentence; a jest to the whole world, gives such an unexpected turn to this happy period, that I was heartily troubled and surprised to meet with it. I do not remember, in all my reading, to have observed more than two couplets of verses that have been written in this figure; the first are thus quoted by Mr. Dryden.

> Not only London echoes with thy fame,
> But also Islington has heard the *same*.

The other are in French.

> *Allez vous, lui dit il, sans bruit chez vos parens,*
> *Où vous avez laissé votre honneur et* vos gans.

But we need not go further than the letter before us for examples of this nature, as we may find in page the eleventh, 'Mankind remains convinced, that a queen possessed of all the virtues requisite to bless a nation, or make a private family happy, sits on the throne.' Is this panegyric or burlesque? To see so glorious a queen celebrated in such a manner, gives every good subject a secret indignation; and looks like Scarron's character of the great Queen Semiramis, who, says that author, 'was the founder of Babylon, conqueror of theEast, and an excellent housewife.'

The third subject being the argumentative part of this letter, I shall leave till another occasion.

No. 3. THURSDAY, SEPTEMBER 28.

———*Non defensoribus istis*
Tempus eget.——— VIRG.

I WAS once talking with an old humdrum fellow, and, before I had heard his story out, was called away by business. About three years after I met him again, when he immediately reassumed the thread of his story, and began his salutation with, 'But, Sir, as I was telling you.' The same method has been made use of by very polite writers; as, in particular, the author of Don Quixote, who inserts several novels in his works, and, after a parenthesis of about a dozen leaves, returns again to his story. Hudibras has broke off the Adventure of the Bear and the Fiddle. The Tatler has frequently interrupted the course of a Lucubration, and taken it up again after a fortnight's respite; as the Examiner, who is capable of imitating him in this particular, has likewise done.

This may serve as an apology for my postponing the examination of the argumentative part of the Letter to the Examiner to a further day, though I must confess, this was occasioned by a letter which I received last post. Upon opening it, I found it to contain a very curious piece of antiquity, which, without preface or application, was introduced as follows.

'Alcibiades was a man of wit and pleasure, bred up in the school of Socrates, and one of the best orators of his age, notwithstanding he lived at a time when learning was at its highest pitch: he was likewise very famous for his military exploits, having gained great conquests over the Lacedæmonians, who had formerly been the confederates of his countrymen against the great king of Persia, but were at that time in alliance with the Persians. He had been once so far misrepresented and traduced by the malice of his enemies, that the priests cursed him. But, after the great ser-

vices which he had done for his country, they publicly repealed their curses, and changed them into applauses and benedictions.

'Plutarch tells us, in the life of Alcibiades, that one Taureas, an obscure man, contended with him for a certain prize, which was to be conferred by vote; at which time each of the competitors recommended himself to the Athenians by an oration. The speech which Alcibiades made on that occasion, has been lately discovered among the manuscripts of King's College in Cambridge; and communicated to me by my learned friend Dr. B——ley; who tells me, that, by a marginal note, it appears, that this Taureas, or, as the doctor rather chuses to call him, Toryas, was an Athenian brewer. This speech I have translated literally, changing very little in it, except where it was absolutely necessary to make it understood by an English reader. It is as follows.'

"Is it then possible, O ye Athenians, that I, who hitherto have had none but generals to oppose me, must now have an artisan for my antagonist? That I, who have overthrown the princes of Lacedæmon, must now see myself in danger of being defeated by a brewer? What will the world say of the goddess that presides over you, should they suppose you follow her dictates? would they think she acted like herself, like the great Minerva? would they now say, she inspires her sons with wisdom? or would they not rather say, she has a second time chosen owls for her favourites? But, O ye men of Athens, what has this man done to deserve your voices? You say he is honest; I believe it, and therefore he shall brew for me. You say he is assiduous in his calling: and is he not grown rich by it? Let him have your custom, but not your votes: you are now to cast your eyes on those who can detect the artifices of the common enemy, that can disappoint your secret foes in council, and your open ones in the field. Let it not avail my competitor, that he has

been tapping his liquors, while I have been spilling my blood; that he has been gathering hops for you, while I have been reaping laurels. Have I not borne the dust and heat of the day, while he has been sweating at the furnace? Behold these scars, behold this wound which still bleeds in your service; what can Taureas show you of this nature? What are his marks of honour? Has he any other wound about him, except the accidental scaldings of his wort, or bruises from the tub or barrel? Let it not, O Athénians, let it not be said, that your generals have conquered themselves into your displeasure, and lost your favour by gaining you victories. Shall those achievements, that have redeemed the present age from slavery, be undervalued by those who feel the benefits of them? Shall those names, that have made your city the glory of the whole earth, be mentioned in it with obloquy and detraction? Will not your posterity blush at their forefathers, when they shall read in the annals of their country, that Alcibiades, in the 90th Olympiad, after having conquered the Lacedæmonians, and recovered Byzantium, contended for a prize against Taureas the brewer? The competition is dishonourable, the defeat would be shameful. I shall not, however, slacken my endeavours for the security of my country. If she is ungrateful, she is still Athens. On the contrary, as she will stand more in need of defence, when she has so degenerate a people, I will pursue my victories, till such time as it shall be out of your power to hurt yourselves, and that you may be in safety even under your present leaders. But, oh! thou genius of Athens, whither art thou fled? where is now the race of those glorious spirits that perished at the battle of Thermopylæ, and fought upon the plains of Marathon? Are you weary of conquering, or have you forgotten the oath which you took at Agraulos, 'That you would look upon the bounds of Attica to be those soils only which are incapable of bearing wheat and barley, vines and olives?' Consider your enemies, the Lacedæmonians; did you

ever hear that they preferred a coffee-man to Agesilaus? No; though their generals have been unfortunate, though they have lost several battles, though they have not been able to cope with the troops of Athens, which I have conducted; they are comforted and condoled, nay celebrated and extolled, by their fellow-citizens. Their generals have been received with honour after their defeat, yours with ignominy after conquest. Are there not men of Taureas's temper and character, who tremble in their hearts at the name of the great king of Persia? who have been *against* entering into a war with him, or *for* making a peace upon base conditions? that have grudged those contributions which have set our country at the head of all the governments of Greece? that would dishonour those who have raised her to such a pitch of glory? that would betray those liberties which your fathers in all ages have purchased or recovered with their blood? and would prosecute your fellow-citizens with as much rigour and fury, as of late years we have attacked the common enemy? I shall trouble you no more, O ye men of Athens; you know my actions, let my antagonist relate what he has done for you. Let him produce his vatts and tubs, in opposition to the heaps of arms and standards which were employed against you, and which I have wrested out of the hands of your enemies. And when this is done, let him be brought into the field of election upon his dray-cart; and if I can finish my conquest sooner, I will not fail to meet him there in a triumphant chariot. But, O ye gods! let not the king of Persia laugh at the fall of Alcibiades! Let him not say, the Athenians have avenged me upon their own generals; or let me be rather struck dead by the hand of a Lacedæmonian, than disgraced by the voices of my fellow-citizens."

No. 4. THURSDAY, OCTOBER 5.

Satis eloquentiæ, sapientiæ parum. SALLUST.

HUDIBRAS has defined nonsense, as Cowley does wit, by negatives. 'Nonsense,' says he, 'is that which is neither true nor false. These two great properties of nonsense, which are always essential to it, give it such a peculiar advantage over all other writings, that it is incapable of being either answered or contradicted. It stands upon its own basis like a rock of adamant, secured by its natural situation against all conquests or attacks. There is no one place about it weaker than another, to favour an enemy in his approaches. The major and the minor are of equal strength. Its questions admit of no reply, and its assertions are not to be invalidated. A man may as well hope to distinguish colours in the midst of darkness, as to find out what to approve and disapprove in nonsense: you may as well assault an army that is buried in intrenchments. If it affirms any thing, you cannot lay hold of it; or if it denies, you cannot confute it. In a word, there are greater depths and obscurities, greater intricacies and perplexities, in an elaborate and well-written piece of nonsense, than in the most abstruse and profound tract of school-divinity.'

After this short panegyric upon nonsense, which may appear as extravagant to an ordinary reader as Erasmus's Encomium of Folly, I must here solemnly protest, that I have not done it to curry favour with my antagonist, or to reflect any praise in an oblique manner upon the Letter to the Examiner: I have no private considerations to warp me in this controversy, since my first entering upon it. But before I proceed any farther, because it may be of great use to me in this dispute, to state the whole nature of nonsense; and because it is a subject entirely new, I must take

notice that there are two kinds of it, viz. high nonsense and low nonsense.

Low nonsense is the talent of a cold, phlegmatic temper, that, in a poor dispirited style, creeps along servilely through darkness and confusion. A writer of this complexion gropes his way softly amongst self-contradictions, and grovels in absurdities.

Videri vult pauper, et est pauper.

He has neither wit nor sense, and pretends to none.

On the contrary, your high nonsense blusters and makes a noise, it stalks upon hard words, and rattles through polysyllables. It is loud and sonorous, smooth and periodical. It has something in it like manliness and force, and makes one think of the name of Sir Hercules Nonsense in the play called the Nest of Fools. In a word, your high nonsense has a majestic appearance, and wears a most tremendous garb, like Esop's ass clothed in a lion's skin.

When Aristotle lay upon his death-bed, and was asked whom he would appoint for his successor in his school, two of his scholars being candidates for it; he called for two different sorts of wine, and by the character which he gave of them, denoted the different qualities and perfections that showed themselves in the style and writing of each of the competitors. As rational writings have been represented by *wine*, I shall represent those kinds of writings we are now speaking of, by *small beer*.

Low nonsense is like that in the barrel, which is altogether flat, tasteless, and insipid. High nonsense is like that in the bottle, which has, in reality, no more strength and spirit than the other, but frets, and flies, and bounces, and, by the help of a little wind that is got into it, imitates the passions of a much nobler liquor.

We meet with a low groveling nonsense in every Grub Street production; but I think there are none of our present writers who have hit the sublime in non-

sense, besides Dr. S———l in divinity, and the author of this letter in politics; between whose characters in their respective professions there seems to be a very nice resemblance.

There is still another qualification in nonsense which I must not pass over, being that which gives it the last finishing and perfection, and eminently discovers itself in the Letter to the Examiner.——This is when an author, without any meaning, seems to have it; and so imposes upon us by the sound and ranging of his words, that one is apt to fancy they signify something. Any one who reads this letter, as he goes through it, will lie under the same delusion; but after having read it, let him consider what he has learnt from it, and he will immediately discover the deceit. I did not, indeed, at first imagine there was in it such a jargon of ideas, such an inconsistency of notions, such a confusion of particles, that rather puzzle than connect the sense, which, in some places, he seems to have aimed at, as I found upon my nearer perusal of it: nevertheless, as nobody writes a book without meaning something, though he may not have the faculty of writing consequentially, and expressing his meaning; I think I have, with a great deal of attention and difficulty, found out what this gentleman would say, had he the gift of utterance. The system of his politics, when disembroiled and cleared of all those incoherences and independent matters that are woven into this motly piece, will be as follows. The conduct of the late ministry is considered first of all in respect to foreign affairs, and, secondly, to domestic: As to the first, he tells us, that, 'the motives which engaged Britain in the present war, were both wise and generous;' so that the ministry is cleared as to that particular. These motives he tells us, 'were to restore the Spanish monarchy to the House of Austria, and to regain a barrier for Holland. The last of these two motives,' he says, 'was effectually answered by the reduction of the Netherlands in the year 1706, or

might have been so by the concessions which it is notorious that the enemy offered.' So that the ministry are here blamed for not contenting themselves with the barrier they had gained in the year 1706, nor with the concessions which the enemy then offered. The other motive of our entering into the war, viz. 'The restoring the Spanish monarchy to the House of Austria,' he tells us, 'remained still in its full force; and we were told,' says he, 'that though the barrier of Holland was secured, the trade of Britain, and the balance of power in Europe, would be still precarious: Spain, therefore, must be conquered.' He then loses himself in matter foreign to his purpose: but what he endeavours, in the sequel of his discourse, is to show, that we have not taken the proper method to recover the Spanish monarchy; 'that the whole stress of the war has been wantonly laid where France is best able to keep us at bay;' that the French king has made it impossible for himself to give up Spain, and that the Duke of Anjou has made it as impossible for us to conquer it: nay, 'that, instead of regaining Spain, we shall find the Duke of Anjou in a condition to pay the debt of gratitude, and support the grand-father in his declining years, by whose arms, in the days of his infancy, he was upheld.' He then intimates to us, that the Dutch and the emperor will be so very well satisfied with what they have already conquered, that they may probably leave the House of Bourbon in the quiet possession of the Spanish monarchy.

This strange huddle of politics has been so fully answered by General Stanhope, that, if the author had delayed the publishing of his letter but a fortnight, the world would have been deprived of that elaborate production. Notwithstanding all that the French king, or the Duke of Anjou have been able to do, notwithstanding the feeble efforts we have made in Spain, notwithstanding 'the little care the emperor takes to support king Charles,' notwithstanding the Dutch might have been contented 'with a larger and better coun-

try than their own, already conquered for them,' that victorious general, at the head of English and Dutch forces, in conjunction with those of the emperor, has wrested Spain out of the hands of the House of Bourbon; and added the conquest of Navarre, Milan, Naples, Sicily, Majorca, Minorca, and Sardinia. Such a wonderful series of victories, and those astonishing returns of ingratitude, which they have met with, appear both of them rather like dreams than realities: they puzzle and confound the present age, and, it is to be hoped, they will not be believed by posterity. Will the trifling author of this letter say, that the ministry did not apply themselves to the reduction of Spain, when the whole kingdom was twice conquered in their administration? The letter-writer says, 'that the Dutch had gained a good barrier after the battle of Ramillies in the year 1706.' But I would fain ask him, whether he thinks Antwerp and Brussels, Ghent and Bruges, could be thought a strong barrier, or that those important conquests did not want several towns and forts to cover them? But it seems our great general on that side has done more for us than we expected of him, and made the barrier too impregnable. 'But,' says the letter-writer, 'the stress of the war was laid in the wrong place:' but if the laying the stress of the war in the Low Countries drew thither the whole strength of France; if it weakened Spain, and left it exposed to an equal force; if France, without being pressed on this side, could have assisted the Duke of Anjou with a numerous army; and if, by the advantage of the situation, it could have sent and maintained in Spain ten regiments, with as little trouble and expence as England could two regiments; every impartial judge would think that the stress of the war has been laid in the right place.

The author of this confused dissertation on foreign affairs would fain make us believe, that England has gained nothing by these conquests, and put us out of humour with our chief allies, the emperor and the

Dutch. He tells us, 'they hoped England would have been taken care of, after having secured a barrier for Holland;' as if England were not taken care of by this very securing a barrier for Holland, which has always been looked upon as our bulwark, or, as Mr. Waller expresses it, our 'outguard on the continent;' and which, if it had fallen into the hands of the French, would have made France more strong by sea than all Europe besides. Has not England been taken care of by gaining a new mart in Flanders, by opening our trade into the Levant, by securing ports for us in Gibraltar, Minorca, and Naples, and by that happy prospect we have of renewing that great branch of our commerce into Spain, which will be of more advantage to England than any conquest we can make of towns and provinces? Not to mention the demolishing of Dunkirk, which we were in a fair way of obtaining during the last parliament, and which we never so much as proposed to ourselves at our first engaging in this war.

As for this author's aspersions of the Dutch and Germans, I have sometimes wondered that he has not been complained of for it to the secretary of state. Had not he been looked upon as an insignificant scribbler, he must have occasioned remonstrances and memorials: such national injuries are not to be put up, but when the offender is below resentment. This puts me in mind of an honest Scotchman, who, as he was walking along the streets of London, heard one calling out after him, Scot, Scot, and casting forth, in a clamorous manner, a great deal of opprobrious language against that ancient nation: Sawny turned about in a great passion, and found, to his surprise, that the person who abused him was a saucy parrot that hung up not far from him in a cage; upon which he clapped his hand to his sword, and told him, were he a man as he was a green goose, he would have run him through the womb.

The next head our politician goes upon, relates to our domestic affairs; where I am extremely at a loss

to know what he would be at: all that I can gather from him is, that 'the queen had grieved her subjects, in making choice of such men for her ministers as raised the nation to a greater pitch of glory than ever it was in the days of our forefathers, or than any other nation in these our days.'

No. 5. THURSDAY, OCTOBER 12.

Parere jam non scelus est. MARTIAL.

WE live in a nation where, at present, there is scarce a single head that does not teem with politics. The whole island is peopled with statesmen, and not unlike Trinculo's kingdom of viceroys. Every man has contrived a scheme of government for the benefit of his fellow subjects, which they may follow and be safe.

After this short preface, by which, as an Englishman, I lay in my claim to be a politician; I shall enter on my discourse.

The chief point that has puzzled the freeholders of Great Britain, as well as all those that pay scot and lot, for about these six months last past, is this, whether they would rather be governed by a prince that is obliged by laws to be good and gracious, just and upright, a friend, father, and a defender of his people; or by one, who, if he pleases, may drive away or plunder, imprison or kill, without opposition or resistance. This is the true state of the controversy relating to passive obedience and non-resistance. For I must observe, that the advocates for this doctrine have stated the case in the softest and most palatable terms that it will bear: and, we very well know, that there is great art in moulding a question: and that many a motion will pass with a *nemine contradicente* in some words, that would have been as unanimously rejected in others. Passive obedience and non-resist-

ance are of a mild, gentle, and meek-spirited sound: they have respect but to one side of the relation between the sovereign and the subject, and are apt to fill the mind with no other ideas but those of peace, tranquillity, and resignation. To show this doctrine in those black and odious colours that are natural to it, we shall consider it with regard to the prince as well as to the people: the question will then take another turn, and it will not be debated whether resistance may be lawful, or whether we may take up arms against our prince; but whether the English form of government be a tyranny or a limited monarchy? whether our prince be obliged by our constitution to act according to law, or whether he be arbitrary and despotical.

It is impossible to state the measures of *obedience*, without settling the extent of *power;* or to describe the *subject*, without defining the *king*. An arbitrary prince is, in justice and equity, the master of a non-resisting people; for, where the power is uncircumscribed, the obedience ought to be unlimited. Passive obedience and non-resistance are the duties of Turks and Indians, who have no laws above the will of a Grand Signior or a Mogul. The same power which those princes enjoy in their respective governments, belongs to the legislative body in our constitution, and that for the same reason; because no body of men is subject to laws, or can be controled by them, who have the authority of making, altering, or repealing, whatever laws they shall think fit. Were our legislature vested in the person of our prince, he might doubtless wind and turn our constitution at his pleasure; he might shape our government to his fancy. In a word, he might oppress, persecute, or destroy, and no man say to him, what dost thou?

If, therefore, we would rightly consider our form of government, we should discover the proper measures of our duty and obedience; which can never rise too high to our sovereign, whilst he maintains us in those

rights and liberties we were born to. But to say that we have rights which we ought not to vindicate and assert; that liberty and property are the birth-right of the English nation, but that if a prince invades them by violent and illegal methods, we must upon no pretence resist, but remain altogether passive; nay, that in such a case we must all lose our lives unjustly rather than defend them: this, I say, is to confound governments, and to join things together that are wholly repugnant in their natures; since it is plain, that such a passive subjection, such an unconditional obedience, can be only due to an arbitrary prince or to a legislative body.

Were these smooth ensnaring terms rightly explained to the people, and the controversy of non-resistance set in its just light, we should have wanted many thousands of hands to some late addresses. I would fain know what freeholder in England would have subscribed the following address, had it been offered to him; or whether her majesty, who values the rights of her subjects as much as her own prerogative, would not have been very much offended at it? and yet, I will appeal to the reader, if this has not been the sense of many addresses, when taken out of several artificial qualifying expressions, and exposed in their true and genuine light.

"MADAM,

"IT is with unspeakable grief of heart, that we hear a set of men daily preaching up among us, that pernicious and damnable doctrine of self-preservation; and boldly affirming, as well in their public writings, as their private discourses, that it is lawful to resist a tyrant, and take up arms in defence of their lives and liberties. We have the utmost horror and detestation of these diabolical principles, that may induce your people to rise up in vindication of their rights and freedoms, whenever a wicked prince shall make use of his royal authority to subvert them. We

are astonished at the bold and impious attempts of those men, who, under the reign of the best of sovereigns, would avow such dangerous tenets as may secure them under the worst. We are resolved to beat down and discountenance these seditious notions, as being altogether republican, jesuitical, and conformable to the practice of our rebellious forefathers; who, in all ages, at an infinite expence of blood and treasure, asserted their rights and properties, and consulted the good of their posterity by resistance, arms, and pitched battles, to the great trouble and disquiet of their lawful prince. We do, therefore, in the most humble and dutiful manner, solemnly protest and declare, that we will never resist a sovereign that shall think fit to destroy our Magna Charta, or invade those rights and liberties which those traitors procured for us; but will venture our lives and fortunes against such of our fellow-subjects who think they may stand up in defence of them."

It happens very unluckily that there is something so supple and insinuating in this absurd unnatural doctrine, as makes it extremely agreeable to a prince's ear: for which reason the publishers of it have always been the favourites of weak kings. Even those who have *no inclination* to do hurt to others, says the famous satirist, would have *the power* of doing it if they pleased. Honest men, who tell their sovereigns what they expect from them, and what obedience they shall be always ready to pay them, are not upon an equal foot with such base and abject flatterers; and are therefore always in danger of being the last in the royal favour. Nor, indeed, would that be unreasonable, if the professors of nonresistance and passive obedience would stand to their principle; but, instead of that, we see they never fail to exert themselves against an arbitrary power, and to cast off the oppression when they feel the weight of it. Did they not, in the late revolution, rise up unanimously with those who always declared their subjection to be condi-

tional, and their obedience limited? And, very lately, when their queen had offended them in nothing but by the promotion of a few great men to posts of trust and honour, who had distinguished themselves by their moderation and humanity to all their fellow subjects, what was the behaviour of these men of meek and resigned principles? Did not the Church Memorial, which they all applauded and cried up as the language and sentiments of their party, tell H. M. that it would not be safe for her to rely upon their doctrines of passive obedience and non-resistance, for that 'nature might rebel against principles?' Is not this, in plain terms, that they will only practise non-resistance to a prince that pleases them, and passive obedience when they suffer nothing? I remember one of the rabble in Œdipus, when he is upbraided with his rebellion, and asked by the prophet if he had not taken an oath to be loyal, falls a scratching his head, and tells him, why yes, truly, he had taken such an oath, 'but it was a hard thing that an oath should be a man's master.' This is, in effect, the language of the church in the above-mentioned Memorial. Men of these soft, peaceable dispositions, in times of prosperity, put me in mind of Kirke's lambs; for that was the name he used to give his dragoons that had signalised themselves above the rest of the army by many military achievements among their own countrymen.

There are two or three fatal consequences of this doctrine, which I cannot forbear pointing out. The first of which is, that it has a natural tendency to make a good king a very bad one. When a man is told he may do what he pleases with impunity, he will be less careful and cautious of doing what he should do, than a man who is influenced by fear, as well as by other motives, to virtue. It was a saying of Thales, the wise Milesian, 'That of all wild beasts, a tyrant is the worst, and of all tame beasts, a flatterer.' They do, indeed, naturally beget one another, and always

exist together. Persuade a prince that he is irresistible, and he will take care not to let so glorious an attribute lie dead and useless by him. An arbitrary power has something so great in it, that he must be more than man who is endowed with it, but never exerts it.

This consequence of the doctrine I have been speaking of, is very often a fatal one to the people; there is another which is no less destructive to the prince. A late unfortunate king very visibly owed his ruin to it. He relied upon the assurances of his people, that they would never resist him upon any pretence whatsoever, and accordingly began to act like a king who was not under the restraint of laws, by dispensing with them, and taking on him that power which was vested in the whole legislative body. And what was the dreadful end of such a proceeding? It is too fresh in every body's memory. Thus is a prince corrupted by the professors of this doctrine, and afterwards betrayed by them. The same persons are the actors, both in the temptation and the punishment. They assure him they will never resist, but retain their obedience under the utmost sufferings: he tries them in a few instances, and is deposed by them for his credulity.

I remember at the beginning of King James's reign the Quakers presented an address, which gave great offence to the high-churchmen of those times. But, notwithstanding the uncourtliness of their phrases, the sense was very honest. The address was as follows, to the best of my memory, for I then took great notice of it; and may serve as a counterpart to the foregoing one.

"THESE are to testify to thee our sorrow for our friend Charles, whom we hope thou wilt follow in every thing that is good.

"We hear that thou art not of the religion of the land any more than we, and, therefore, may reasonably ex-

pect that thou wilt give us the same liberty that thou takest thyself.

"We hope that in this, and all things else, thou wilt promote the good of thy people, which will oblige us to pray that thy reign over us may be long and prosperous."

Had all King James's subjects addressed him with the same integrity, he had, in all probability, sat upon his throne till death had removed him from it.

THE LOVER.

No. 10. THURSDAY, MARCH 18, 1714.

——Magis illa placent quæ pluris emuntur.

I HAVE lately been very much teased with the thought of Mrs. Anne Page, and the memory of those many cruelties which I suffered from that obdurate fair one. Mrs. Anne was, in a particular manner, very fond of china ware, against which I had unfortunately declared my aversion. I do not know but this was the first occasion of her coldness towards me, which makes me sick at the very sight of a china dish ever since. This is the best introduction I can make for my present discourse, which may serve to fill up a gap till I am more at leisure to resume the thread of my amours.

There are no inclinations in women which more surprise me than their passions for chalk and china. The first of these maladies wears out in a little time; but when a woman is visited with the second, it generally takes possession of her for life. China vessels are playthings for women of all ages. An old lady of fourscore shall be as busy in cleaning an Indian mandarin, as her great grand-daughter is in dressing her baby.

The common way of purchasing such trifles, if I may believe my female informers, is by exchanging old suits of clothes for this brittle ware. The potters of china have, it seems, their factors at this distance, who retail out their several manufactures for cast clothes and superannuated garments. I have known an old petticoat metamorphosed into a punch-bowl, and a pair of breeches into a tea-pot. For this reason my

friend Tradewell, in the city, calls his great room, that is nobly furnished out with china, his wife's wardrobe. 'In yonder corner,' says he, 'are above twenty suits of clothes, and on that scrutoire above a hundred yards of furbelowed silk. You cannot imagine how many night-gowns, stays, and mantuas, went to the raising of that pyramid. The worst of it is,' says he, 'a suit of clothes is not suffered to last its time, that it may be the more vendible; so that in reality this is but a more dexterous way of picking the husband's pocket, who is often purchasing a great vase of china, when he fancies that he is buying a fine head, or a silk gown for his wife.' There is likewise another inconvenience in this female passion for china, namely, that it administers to them great wrath and sorrow. How much anger and affliction are produced daily in the hearts of my dear countrywomen, by the breach of this frail furniture! Some of them pay half their servants wages in china fragments, which their carelessness has produced. 'If thou hast a piece of earthen ware, consider,' says Epictetus, 'that it is a piece of earthen ware, and very easy and obnoxious to be broken: be not, therefore, so void of reason as to be angry or grieved when this comes to pass.' In order, therefore, to exempt my fair readers from such additional and supernumerary calamities of life, I would advise them to forbear dealing in these perishable commodities, till such time as they are philosophers enough to keep their temper at the fall of a tea-pot, or a china cup. I shall farther recommend to their serious consideration these three particulars; First, that all china ware is of a weak and transitory nature. Secondly, that the fashion of it is changeable: and, Thirdly, that it is of no use. And first of the first: the fragility of china is such as a reasonable being ought by no means to set his heart upon, though, at the same time, I am afraid I may complain, with Seneca, on the like occasion, that this very consideration recommends them to our choice; our luxury being grown wanton,

that this kind of treasure becomes the more valuable, the more easily we may be deprived of it, and that it receives a price from its brittleness. There is a kind of ostentation in wealth, which sets the possessors of it upon distinguishing themselves in those things where it is hard for the poor to follow them. For this reason I have often wondered that our ladies have not taken pleasure in egg-shells, especially in those which are curiously stained and streaked, and which are so very tender, that they require the nicest hand to hold without breaking them. But as if the brittleness of this ware were not sufficient to make it costly, the very fashion of it is changeable, which brings me to my second particular.

It may chance that a piece of china may survive all those accidents to which it is by nature liable, and last for some years, if rightly situated and taken care of. To remedy, therefore, this inconvenience, it is so ordered, that the shape of it shall grow unfashionable, which makes new supplies always necessary, and furnishes employment for life to women of great and generous souls, who cannot live out of the mode. I myself remember when there were few china vessels to be seen that held more than a dish of coffee; but their size is so gradually enlarged, that there are many at present, which are capable of holding half a hogshead. The fashion of the tea-cup is also greatly altered, and has run through a wonderful variety of colour, shape, and size.

But, in the last place, china ware is of no use. Who would not laugh to see a smith's shop furnished with anvils and hammers of china? the furniture of a lady's favourite room is altogether as absurd: you see jars of a prodigious capacity that are to hold nothing. I have seen horses and herds of cattle in this fine sort of porcelain, not to mention the several Chinese ladies, who, perhaps, are naturally enough represented in these frail materials.

Did our women take delight in heaping up piles of

earthen platters, brown jugs, and the like useful products of our British potteries, there would be some sense in it. They might be ranged in as fine figures, and disposed of in as beautiful pieces of architecture; but there is an objection to these which cannot be overcome, namely, that they would be of some use, and might be taken down on all occasions, to be employed in services of the family, besides that they are intolerably cheap, and most shamefully durable and lasting.

No. 39. TUESDAY, MAY 25.

Nec verbum verbo curabis reddere fidus
Interpres——————— HOR.

SINCE I have given public notice of my abode, I have had many visits from unfortunate fellow-sufferers who have been crossed in love as well as myself.

Will Wormwood, who is related to me by my mother's side, is one of those who often repair to me for my advice. Will is a fellow of good sense, but puts it to little other use than to torment himself. He is a man of so refined an understanding, that he can set a construction upon every thing to his own disadvantage, and turn even a civility into an affront. He groans under imaginary injuries, finds himself abused by his friends, and fancies the whole world in a kind of combination against him. In short, poor Wormwood is devoured with the spleen. You may be sure a man of this humour makes a very whimsical lover. Be that as it will, he is now over head and ears in that passion, and, by a very curious interpretation of his mistress's behaviour, has, in less than three months, reduced himself to a perfect skeleton. As her fortune is inferior to his, she gives him all the encouragement another man could wish, but has the mortification to find that her lover still sours upon her hands. Will is

dissatisfied with her, whether she smiles or frowns upon him; and always thinks her too reserved, or too coming. A kind word, that would make another lover's heart dance for joy, pangs poor Will, and makes him lie awake all night.—As I was going on with Will Wormwood's amour, I received a present from my bookseller, which I found to be The Characters of Theophrastus, translated from the Greek into English by Mr. Budgell.

It was with me, as I believe it will be with all who look into this translation; when I had begun to peruse it, I could not lay it by, until I had gone through the whole book; and was agreeably suprised to meet with a chapter in it, entitled, A discontented Temper, which gives a livelier picture of my cousin, Wormwood, than that which I was drawing for him myself. It is as follows.

CHAP. XVII.

A discontented Temper.

"A discontented temper is a frame of mind which sets a man upon complaining without reason. When one of his neighbours, who makes an entertainment, sends a servant to him with a plate of any thing that is nice, 'What,' says he, 'your master did not think me good enough to dine with him?' He complains of his mistress at the very time she is caressing him; and when she redoubles her kisses and endearments, 'I wish,' says he, 'all this came from your heart.' In a dry season he grumbles for want of rain, and when a shower falls, mutters to himself, 'Why could not this have come sooner?' If he happens to find a purse of money, 'Had it been a pot of gold,' says he, 'it would have been worth stooping for.' He takes a great deal of pains to beat down the price of a slave; and after he has paid his money for him, 'I am sure,' says he, 'thou art good for nothing, or I should not have had thee so cheap.' When a messenger comes with great joy to acquaint him that his wife is brought to bed of

a son, he answers, 'That is as much as to say, friend, I am poorer by half to-day than I was yesterday.' Though he has gained a cause with full costs and damages, he complains that his counsel did not insist upon the most material points. If, after any misfortune has befallen him, his friends raise a voluntary contribution for him, and desire him to be merry, 'How is that possible,' says he, 'when I am to pay every one of you his money again, and be obliged to you into the bargain?'

The instances of a discontented temper, which Theophrastus has here made use of, like those which he singles out to illustrate the rest of his characters, are chosen with the greatest nicety, and full of humour. His strokes are always fine and exquisite, and though they are not sometimes violent enough to affect the imagination of a coarse reader, cannot but give the highest pleasure to every man of a refined taste, who has a thorough insight into human nature.

As for the translation, I have never seen any of a prose author which has pleased me more. The gentleman, who has obliged the public with it, followed the rule which Horace has laid down for translators, by preserving every where the life and spirit of his author, without servilely copying after him word for word. This is what the French, who have most distinguished themselves by performances of this nature, so often inculcate when they advise a translator to find out such particular elegancies in his own tongue as bear some analogy to those he sees in the original, and to express himself by such phrases as his author would probably have made use of, had he written in the language into which he is translated. By this means, as well as by throwing in a lucky word, or a short circumstance, the meaning of Theophrastus is all along explained, and the humour very often carried to a greater height. A translator, who does not thus consider the different genius of the two languages in which

he is concerned, with such parallel turns of thoughts and expression as correspond with one another in both of them, may value himself upon being a *faithful interpreter;* but in works of wit and humour will never do justice to his author, or credit to himself.

As this is every where a judicious and a reasonable liberty, I see no chapter in Theophrastus where it has been so much indulged, and in which it was so absolutely necessary, as in the character of a Sloven. I find the translator himself, though he has taken pains to qualify it, is still apprehensive that there may be something too gross in the description. The reader will see with how much *delicacy* he has touched upon every particular, and cast into shades every thing that was shocking in so nauseous a figure.

CHAP. XIX.

A Sloven.

"Slovenliness is such a neglect of a man's person as makes him offensive to other people. The sloven comes into company with a dirty pair of hands, and a set of long nails at the end of them, and tells you, for an excuse, that his father and grandfather used to do so before him. However, that he may outgo his forefathers, his fingers are covered with warts of his own raising. He is as hairy as a goat, and takes care to let you see it. His teeth and breath are perfectly well suited to one another. He lays about him at table after a very extraordinary manner, and takes in a meal at a mouthful; which he seldom disposes of without offending the company. In drinking he generally makes more haste than good speed. When he goes into the bath, you may easily find him out by the scent of his oil, and distinguish him when he is dressed by the spots in his coat. He does not stand upon decency in conversation, but will talk smut, though a priest and his mother be in the room. He commits a blunder in the most solemn offices of devotion, and afterwards falls a laughing at it. At a concert of mu-

sic he breaks in upon the performance, hums over the tune to himself, or if he thinks it long, asks the musicians, whether they will never have done? He always spits at random, and if he is at an entertainment, it is ten to one but it is upon the servant who stands behind him."

The foregoing translation brings to my remembrance that excellent observation of my Lord Roscommon's,

> None yet have been with admiration read,
> But who (beside their learning) were well-bred.
>
> LORD ROSCOMMON'S Essay on translated Verse.

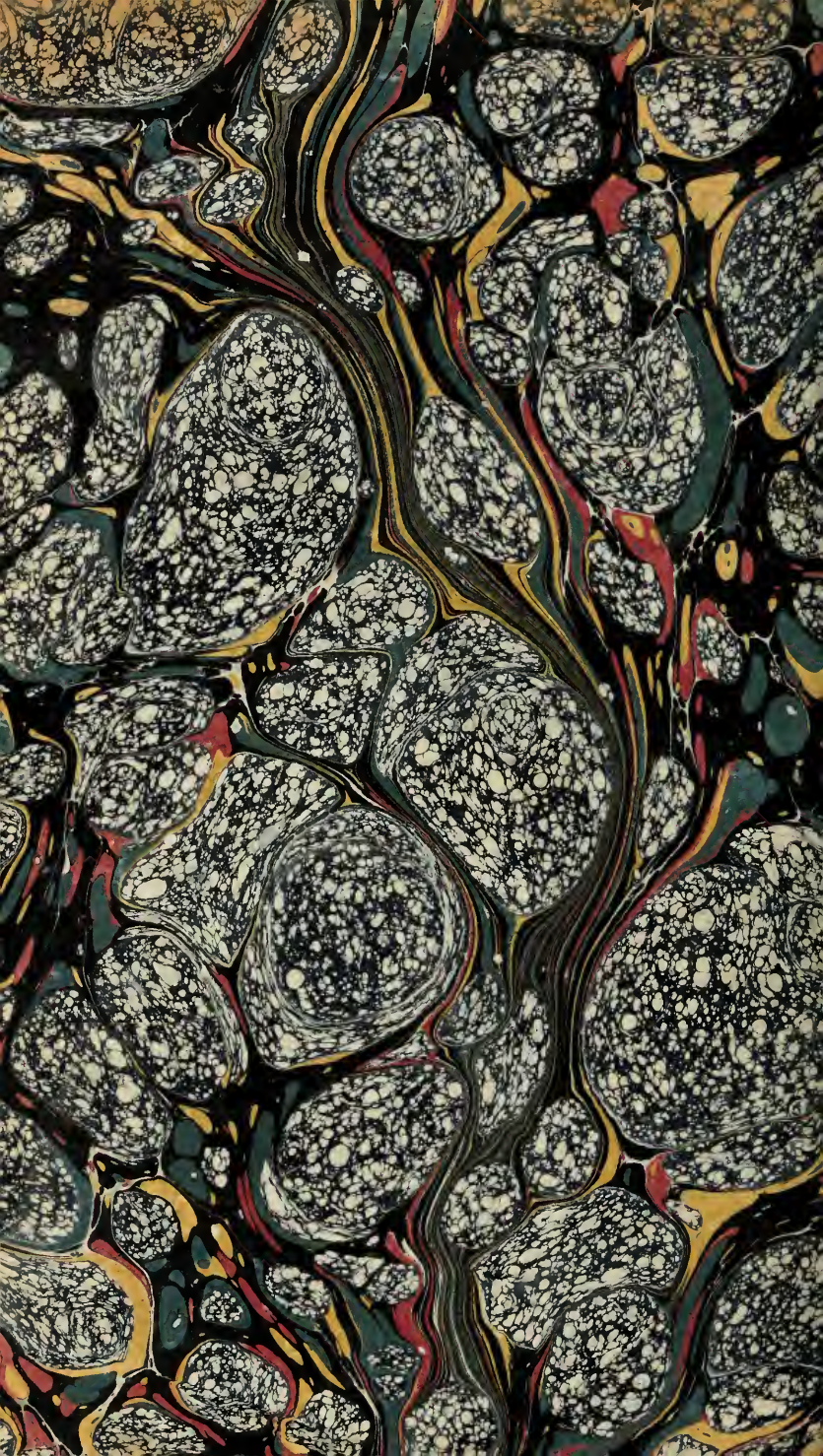
If after this the reader can endure the filthy representation of the same figure exposed in its worst light, he may see how it looks in the former English version, which was published some years since, and is done from the French of Bruyere.

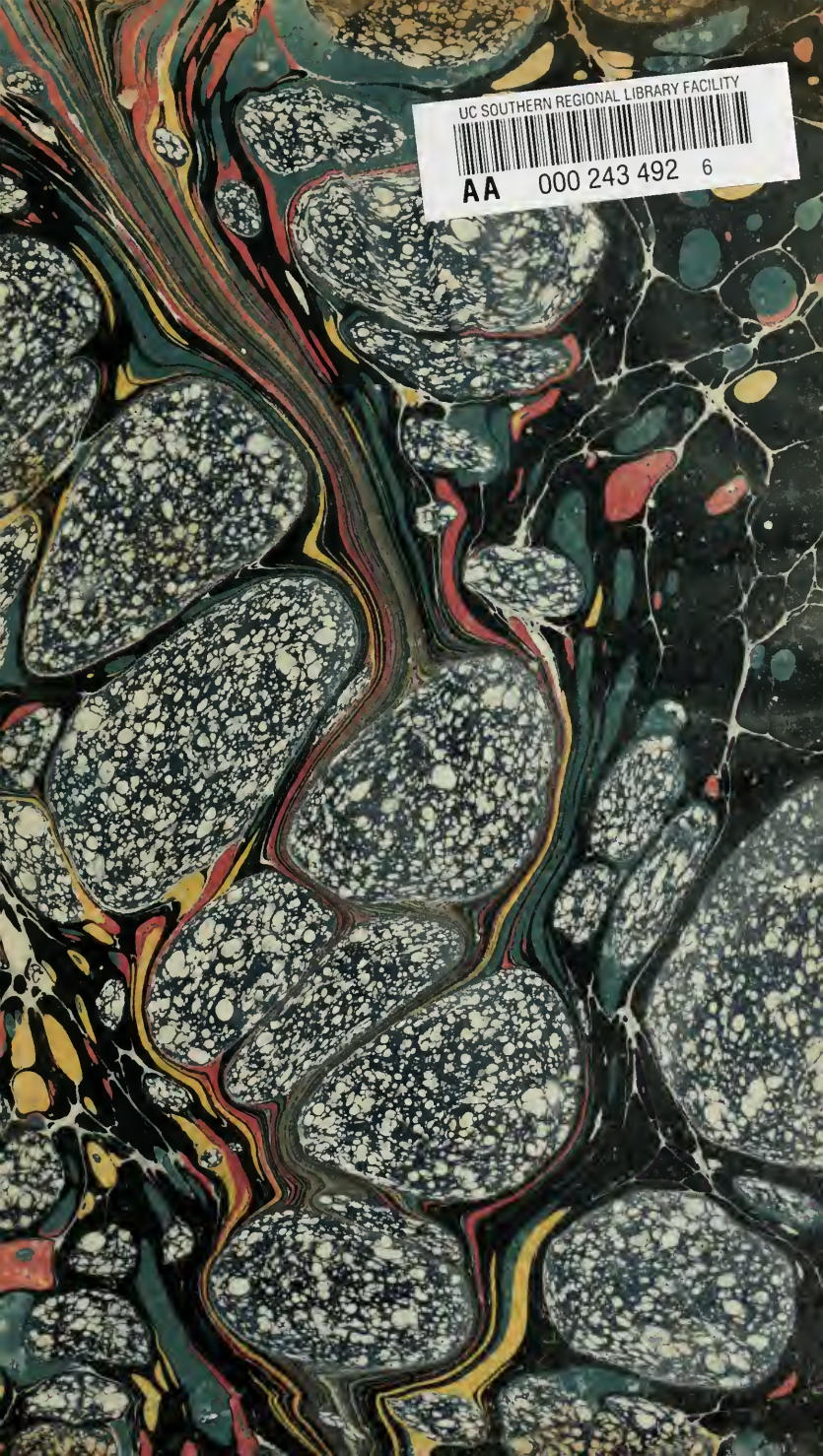
Nastiness or Slovenliness.

"Slovenliness is a lazy and beastly negligence of a man's own person, whereby he becomes so sordid, as to be offensive to those about him. You will see him come into company when he is covered all over with a leprosy and scurf, and with very long nails, and says, those distempers were hereditary, that his father and grandfather had them before him. He has ulcers in his thighs, and biles upon his hands, which he takes no care to have cured, but lets them run on till they are gone beyond remedy. His arm-pits are all hairy, and most part of his body like a wild beast. His teeth are black and rotten, which makes his breath stink so that you cannot endure him to come nigh you; he will also snuff up his nose and spit it out as he eats, and uses to speak with his mouth crammed full, and lets his victuals come out at both corners. He belches in the cup as he is drinking, and uses nasty, stinking oil in the bath. He will intrude into the best company in sordid, ragged clothes. If he goes with his mother to the

soothsayer's, he cannot then refrain from wicked and profane expressions. When he is making his oblations at the temple, he will let the dish drop out of his hand, and fall a laughing, as if he had done some brave exploit. At the finest concert of music he cannot forbear clapping his hands, and making a rude noise: will pretend to sing along with them, and fall a railing at them to leave off. Sitting at table, he spits full upon the servants who waited there."

I cannot close this paper without observing, that if gentlemen of leisure and genius would take the same pains upon some other Greek or Roman author, that has been bestowed upon this, we should no longer be be abused by our booksellers, who set their hackney-writers at work for so much a sheet. The world would soon be convinced, that there is a great deal of difference between putting an author into English and *translating* him.

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